

THE  
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 232.]

APRIL, 1821.

[No. 4. Vol. XX.

RELIGIOUS COMMUNICATIONS.

MEMORANDA OF THE LATE MRS. N.  
KEMP.

ON the 12th of February last, died, deeply regretted by all who knew her, Mrs. Kemp, wife of Nathaniel Kemp, Esq. of Ovingdeane, near Brighton. Few persons have exhibited a more beautiful example of "pure and undefiled religion" than this lamented lady. She was naturally of a mild and amiable disposition, modest and unassuming; but chiefly remarkable, during the early and middle period of her life, for sweetness of temper and the exemplary and unobtrusive discharge of domestic duties. Though conscientious and regular in the performance both of the public and private offices of religion, her views of Christian doctrine, as well as of the peculiar features of the Christian character, were defective and imperfect. It was not that she was ignorant of the great truths and principles of the Gospel; but that from various causes, which continually produce the same effects, she neither perceived nor embraced them with that clearness of apprehension, and that liveliness and energy of belief, which can alone render them effectual to the important purposes of Christian faith and practice. She was, therefore, during many years a stranger to the distinguishing blessings of the Gospel, and consequently exhibited but few of its peculiar and distinguishing fruits. She was, however, religiously disposed, faithful to the measure of light which she possessed, and anxious for improvement; and may,

Christ. Observer. No. 252.

therefore, justly be added to the number of those of whom our Lord declared, that "if any man would do his will, he should know of his doctrine whether it be of God," and who, by "continuing in his word," should be led into an experimental acquaintance with the truth. This was accordingly the case in the instance in question. Her path was like that of "the shining light which shineth more and more unto the perfect day." The good seed of Divine truth was sown in "an honest and good heart," and took root, and brought forth, "first the blade, then the ear," and at length "the full corn in the ear." By the blessing of God on various means of religious improvement, but chiefly on the faithful preaching of his word, during the last twelve or fourteen years of her life her mind became gradually enlightened by Divine truth. She felt the utter insufficiency of all that was naturally good and amiable in her, and confessing that she was indeed an unworthy sinner, she renounced all dependence on her own righteousness, and relied only on that of her Redeemer. Seldom has it fallen to the lot of the writer of this brief memorial to observe a Christian of deeper and more unaffected humility, or of simpler and more genuine faith. She trusted and gloried in nothing "save Jesus Christ, and him crucified." This was the great foundation upon which she built all her hopes of pardon and acceptance with God; and this was the source of her peace, holiness, and joy. The influences of that Holy

Spirit which faith in her Redeemer taught and enabled her to implore, renewed her mind, and elevated her affections; while the unspeakable mercies of redemption deeply impressed her heart, and "the love of Christ constrained her." It was, accordingly, evident to all who knew her, that she had but one great object continually in view—to glorify God, and to do good to all around her, to advance in the knowledge and practice of true religion, and to communicate it far and wide, both at home and abroad. Though naturally of a retired and timid character, the principles of the Gospel, without affecting her native modesty, rendered her active, energetic, and persevering. She lived in the exercise of love to God, and of charity to man. Her faith was productive of all the lovely fruits of piety, devotion, and virtue. Constant and fervent in prayer, in the study of the holy Scriptures, and in her attendance on the ordinances of public worship, the blessed effects of this Christian course were seen in the exemplary discharge of every social and relative duty. To charity, in all its branches, she was eminently devoted; and her freedom from the cares of a family, as well as her station in life, enabled her amply to indulge this benevolent disposition. The instruction of the young in the National School at Brighthelmstone, of which she might almost be considered the foundress, the admonition and consolation of the aged and the afflicted in the Poor-house and in the Infirmary, and the visitation of the poor at their own habitations for the purposes of instruction and relief, were among the objects of her habitual care; while combined with these stated and daily occupations were her zealous and persevering endeavours to support various plans and societies for the distribution of the word of God, and the propagation of the Gospel in distant lands. Of these benevolent institutions, the British

and Foreign Bible Society and the London Society for promoting Christianity among the Jews, were those in which she felt peculiarly interested. In all this she was the humble, modest Christian, sitting, like Mary, at the feet of her Saviour, listening to his word, watchful over her spirit and conduct, "keeping herself unspotted from the world," and anxious only to approve herself in the sight of God, and to be ever in a state of preparation for an eternal world.

In support of the preceding sketch of Mrs. Kemp's character, it may perhaps be interesting and edifying, both to her friends and others, to add a few extracts from her private papers, for the purpose of confirming and illustrating what has now been stated. Thus, in a few brief reflections on the first two chapters of the Epistle to the Galatians, the following observations and petitions occur:—"Pray for an entire dependence on Christ, and it shall be given you. Let Christ crucified be the source of your comfort and of your dependence, and your acts of charity and obedience be only done for his sake—to glorify Him. They *must* be done, but think not of them. Follow Christ, and depend on Him for support and comfort." "O Lord, grant that I may be without guile—in every thing simple as a little child. May *truth* appear to me more and more lovely; and may I abhor deceit. O let me not be afraid of confessing Thee before men; but may I daily and hourly glory in the cross of Christ." Again: "To me to live is Christ, and to die is gain." "If we live not to Christ in this life, we cannot expect to find it gain to die. But how are we to live to Him? By dependence on Him, by the study of the Scriptures, by constant attendance on Divine ordinances, by not being conformed to the world. Be as an epistle to your friends; that if they will not look into the Gospel of Christ, they may read its contents in your daily life."



"I do hope I am led to seek for happiness in Christ Jesus as my only Lord and Saviour. There is no peace or happiness without this; and what a comfort it is to know and be assured, that if we pray for dependence on Him, it shall be given to us! And then we must remember what gratitude we owe to our Redeemer; and surely when we feel this, we shall avoid whatever is displeasing to Him, and keep His commandments. This is what we ought to feel for our best Friend, our adorable Redeemer." "Be charitable—do all the good you can—be earnest in your duty—be very diligent; but trust only in your Saviour. Persevere—mind no discouragements. Pray earnestly and constantly for the help of God's Holy Spirit. Strive against all your faults."—The following short prayer may be properly added to the preceding admonitions to do good:—"O Lord my God, I beseech thee put it continually into my heart, and into the heart of my dear husband, to do good to our fellow-creatures, both to their souls and bodies. Bless us with frequent opportunities of so doing, and grant that we may never neglect them; but that we may sincerely endeavour to be faithful stewards of all thine abundant mercies and blessings bestowed upon us. O grant that we may be thy faithful and diligent servants to the end of our lives, through Jesus Christ our Lord." Annexed to the foregoing prayer is another for a blessing upon some young persons whom she had been carefully instructing and preparing to attend the Lord's Supper for the first time, which strongly expresses both her own piety and her affectionate anxiety for their spiritual welfare. Several memoranda remain, containing hints and questions for self-examination. Of these the following may serve as a specimen.

"Are you selfish, irritable, or cap-  
tious? Are you continually aiming  
at the victory over every evil dis-

position? Do you earnestly pray for  
right motives? Are you sincere in  
your words and actions? Do you  
endeavour to think, speak, and act  
as in the sight of God? Are you  
diligent in improving your time?  
Are you particularly careful not to  
dishonour religion by selfish atten-  
tion to your own satisfaction—by  
any little inattentions, or shewing  
any wrong tempers? Do you care-  
fully avoid giving offence to the  
faithful children of God by the least  
unkind word or behaviour? Have  
you a perfect trust in God, and a  
desire to leave every thing to his  
all-wise Providence? Are you sweet  
in your manners, that you may hon-  
our religion in the sight of others?"

Those who were acquainted with  
Mrs. Kemp will perceive in some of  
these queries pleasing proofs of her  
anxiety to adorn the sacred princi-  
ples which she professed; while it  
must be obvious to every one that  
the standard of Christian holiness  
must be high which can allow of a  
serious attention to such minute and  
delicate points of temper and con-  
duct.

To a friend who had presented  
her with a paper containing a eu-  
logium on the Bible, in which its  
most essential and important prin-  
ciples were omitted to be mention-  
ed, she returned it with the follow-  
ing just observations.

"The Bible shews us the way of  
salvation by Jesus Christ—that in  
Him alone is salvation; for there is  
no other name under heaven given  
among men, whereby we can be  
saved. 'God was manifest in the  
flesh.' It also reveals to us the way  
by which alone we can be sanctified,  
and enabled to walk in the right  
path, by the help and assistance of  
the Holy Spirit, which God has  
promised to give to those that ask it.  
I think this paper very deficient  
in not touching upon these great  
truths."

The following reflections were  
made on the removal of some highly  
valued religious advantages.

"I have had blessed privileges and opportunities of religious instruction: they are removed from me; but let them not be lost upon me. Make me more holy and more penitent. Let my faith in Christ be firm, wanting nothing. Let me be full of prayer and ejaculation, diligent in studying the holy Scriptures, and earnest in my prayers for the influence of the Holy Spirit, that I may lead a holy life."

The conscientious fidelity and seriousness with which Mrs. Kemp endeavoured to improve the various providential seasons and circumstances of her life are evident from the following memoranda, on returning home after a long absence on account of her health.

"If it should please God to restore me safe in health and my dear husband to our happy home, what are the fruits that I should take with me? So long an absence, with such opportunities of reading, thinking, and attending the house of God, ought to bring me forward in the work of grace. I feel that I ought to be incessant in my prayers for a simple, entire dependence on Jesus Christ, looking perpetually to Him every hour for comfort and direction. This is the only source of real inward felicity. I do hope I have found it so more than formerly. God grant I may not lose it, for it is the Pearl of great price! I apprehend it must be constantly kept in view, and prayed for without intermission. I also hope I shall be earnest and diligent in the performance of *every* duty, not only in works of charity, but in the regulation of the inward disposition of the heart and of the temper, that not only the outward actions and words may be gentle and forbearing, but that the heart may be so likewise, and to be more earnest in ejaculation. I also hope that every duty may be performed with a view of entirely doing them to the glory of God, not seeking mine own glory, not depending on any thing for salvation or comfort, but only

looking to Christ, and performing every duty from love and gratitude, and with diligence and alacrity. I also wish and hope I shall not be too anxious about future things, but think how the duties of the present day may be performed, and trusting in the providence of God. I also hope to be more guarded over conversation—to be daily more humble and abased in my own esteem, and yet possess a cheerful trust in God through Christ. Also a much more diligent reading of the holy Scriptures, never neglecting the least opportunity, and earnestly praying for the Holy Spirit to open my understanding, that I may see the way of salvation and the wondrous things of God's law. May I take warning by past experience! Let me never neglect to read this at least once a-week."

A variety of notes and memoranda remain, in which cases of distress are mentioned for the purpose of being attended to either by herself or others; observations on the state of the poor, and of the young people in the work-house; and requests to Mr. Kemp to shew kindness to widows, orphan children, and others in distress, with remarks on the best means of relief, and earnest exhortations to be zealous and persevering in adopting them. From one of these it appears also that she was in the habit of occasionally sending to pious clergymen, with large families, packets of various articles of necessary use, as well as pecuniary assistance.—Amongst other points of private and domestic practice, she was accustomed to retire for the purposes of devotion in the middle of the day; and to employ some time after dinner in reading the Scriptures with one or other of her servants.

The success which attended these various efforts to do good was such as should encourage others to follow her example. Numerous were the young whom she instructed and guided, and the aged whom she cherished and comforted. By her



compassionate exertions and unwearyed exhortations, many a sinner was converted from the error of her way, and many a dying penitent was directed and consoled.

One of the last of her memoranda which we shall mention, is dated on Easter-day 1820, and is as follows.

"O Lord, make my heart truly grateful for the comfortable holy week we have passed. O heavenly Father, let me never forget thy mercies to me and my dear Mr. K. We have followed our blessed Lord to his cross, and to his sepulchre, as his disciples did; but, alas! not with their love to their Lord and Master. O grant that we may with them follow our risen Saviour henceforward to the end of our lives! May we be devoted to his service! May we daily love him more, and serve him better! May he be precious to our souls! May we rejoice in Christ Jesus, and have no confidence in the flesh! May we follow him in humility and gratitude, and affectionate devotedness to his cause! O may we watch and pray that we may *press forward*, and never grow cold or lukewarm; and may we constantly and fervently from the heart pray for and desire the help of the Holy Spirit! Amen! Amen!"

It will be obvious to every intelligent reader, that with all the seriousness, spirituality, and fervour which mark the pious reflections and prayers of Mrs. Kemp, there is not the slightest tincture of any thing extravagant or enthusiastic. Under circumstances which might occasionally have tended to perplex and mislead her judgment, she was steadily and consistently attached to the communion of the Church of England; contented and thankful for the means of Christian edification which it afforded; and anxious to promote its truest interests and prosperity.

It is no slight addition to the excellence of her character, that during several of the latter years of

her life, her activity and benevolence were continued amidst infirmity and pain. Yet, such was the strength of her faith and love, that she was never weary in well-doing, but persevered in her Christian career till the very day on which increasing sickness suspended her labours. Then it was that the value and the happiness of her choice were fully demonstrated. A short prayer occurs among the papers already referred to, which shews that she had not been unmindful of this trying season. "Grant, O Lord, that if thou shouldst be pleased to call me away suddenly, my mind may be composed and tranquil, and that I may have an entire assurance of the pardon of all my sins through the merits of Jesus Christ."

Though her departure was not sudden, but after a gradual decline of several weeks, the preceding prayer was substantially fulfilled. Tranquil and serene in her own mind, relying on the mercies of a reconciled God and Father, and on the merits of a crucified Saviour, she possessed in the consolations of the Spirit of grace, a peace which the world cannot give, and "a hope full of immortality." On the bed of sickness she saw all her poor neighbours, and many of her young friends; and with sweet composure and placid exhortation, she intreated them to read their Bibles, trust in their Saviour's atonement, and pray for the constant help of the Holy Spirit. To one whom she requested to see a second time she said, "Read your Bible, and pray that you may be a devoted servant of Christ." To one poor woman whom she had instructed in reading, and who was just able to read a chapter, she said, "You and I have often read the Bible together;" to which her poor neighbour replied, "I wish now that I had attended you oftener."

Thankful for the multiplied blessings of her lot, and feeling in a most

lively manner the ties which still bound her to the present world, she was resigned to the will of God, contented to remain, yet willing to depart, and to be with Christ, which she knew was "far better." In her, patience had "its perfect work," and the faith of the Gospel a calm yet undoubted triumph. This was the more remarkable, because like many other Christians of humble and unassuming character, she had sometimes entertained fears of encountering the hour of death. These were, however, gradually and entirely removed. To the writer of this imperfect but affectionate tribute to her memory, she said only a few days previously to her death, "I hope I am not impatient—but whenever it shall please God to remove me, I am ready to depart." During the whole of her illness, she testified the most lively pleasure in hearing of the success of religion, and the progress of the Gospel. Her continual prayer was, "O Lord, write gratitude on my heart." When fast sinking to her rest, and a very short period before her departure, it was said to her, "His rod and staff are now comforting you." She replied with great gentleness, "I know it." It was added, "You have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Most distinctly she replied, "Amen. Thank God!"

Thus lived and died this truly pious and excellent woman, esteemed and loved by all who had the happiness of knowing her, and lamented by a very numerous circle both among the rich and the poor. Of her it may be justly said, that as she had lived to Christ, so also she "died in the Lord;" and that resting from her labours, her works of humility, faith, and charity have followed her to the possession of those unspeakable joys which are the portion of the righteous in a heavenly and eternal world.

The length to which this memo-

rial has been unintentionally carried, precludes the writer of it from adding more than a few very brief reflections. As an illustration of the value and efficacy of the genuine principles of the Gospel, should it not, in the first place, excite every one to inquire, how far his own resemble them, and are producing similar effects? To these the subject of the preceding remarks owed all her excellence, happiness and usefulness. Above all, if to die safely and well be the great object for which we ought to live—and if we cannot reasonably expect to share in the blessedness of the righteous in death, unless we have partaken of their principles, and exemplified their conduct in our lives—how anxious should we be to ascertain the true nature of our own character, and the foundation on which we are building our hopes of future happiness!

How should the recollection also of those who have thus finished their course console us under their loss, and encourage and animate us to be "followers of them who through faith and patience have inherited the promises!" Let this, then, be our object and aim—that when the hour of *our* departure shall arrive, and we know not how near it may be at hand, we may rest in Him who is "the Resurrection and the Life;" and, reunited to those whom we have loved upon earth, be for ever blessed in the happiness and glory of "the inheritance incorruptible, and undefiled, and which fadeth not away!"

---

MEMORANDA OF THE LATE  
MRS. CUNNINGHAM.

"The memory of the just is blessed."  
We perform a pleasing, although melancholy, duty in recording a few additional particulars which have been kindly communicated to us of the last hours of the late lamented Mrs. Sophia Cunningham, wife of the Rev. J. W. Cunningham of Harrow. To the pious mind, the memorial



of departed worth and virtue can scarcely fail to be acceptable, both as it serves to illustrate the grace of Him who is the author and giver of all good things, and as it tends to promote the benefit of mankind. What Christian is so timid as not to derive hope and encouragement from scenes like the following? And hard indeed is the heart which is not touched, on such occasions, with some sense of the value of religion, and does not indulge the earnest desire, "Let me die the death of the righteous, and let my last end be like his!"

It had been the regular habit of Mrs. Cunningham to employ at least an hour each day in working for the poor: nor did she desist from the practice even when the delicate state of her health, on the near approach of her confinement, naturally rendered the task more irksome. On Wednesday the 3d of January, 1821, she had been thus benevolently occupied until midnight. She was anxious, on account of the inclemency of the weather, to finish some warm clothing which she had been preparing for certain destitute objects of her bounty. On the following day she went herself with the articles she had finished, to the poor women for whom they were designed. The wind was from the east, and piercingly cold. On her return home, she complained of being chilled, and the next day, Friday January 5, was evidently indisposed.

On that day she had promised to accompany Mr. Cunningham and two of her daughters to dinner at Neasdon, the residence of Mr. Money; but as there had been a great fall of snow, and she appeared to be unwell, Mr. Cunningham endeavoured to dissuade her from being of the party. She herself, however, thought so lightly of her indisposition, and was so anxious not to disappoint her daughters, who seemed to lose all idea of enjoyment which they could not share with their dear mother,

that he reluctantly yielded the point, and consented to her going.

When she arrived at Mr. Money's, she appeared to be free from indisposition, and to be animated by her usual happy flow of spirits. At dinner she joined freely, and with great cheerfulness, in the general conversation; but before the ladies had retired, she began to feel symptoms of indisposition, and on their leaving the dining room she was prevailed upon by Mrs. Money to go up stairs and recline upon a bed. She was now seized with a shivering fit, and the night being snowy, she acceded to the proposal of remaining at Mr. Money's with her daughters, in the expectation that a comfortable night's rest would remove all her uneasy sensations, which were naturally referred to her state at the time, and enable her to return to Harrow the next morning.

Mr. Cunningham, being engaged to preach at Gloucester on Sunday, was under the necessity of returning to Harrow, to prepare for his journey the next day, and he went without the slightest apprehension that Mrs. Cunningham's indisposition was of a serious kind, and concluded that, as on many former occasions, it would prove but of very temporary duration. He set off at an early hour on Saturday morning for Gloucester, whence he did not return until the morning of Tuesday.

In the mean time, Mrs. Cunningham's disease was making rapid progress. A medical practitioner who was called in on Saturday morning, and a physician who came in the evening from London, pronounced it to be a pleuritic inflammation; and during that and the two succeeding days she underwent frequent and copious bleedings, but with little apparent effect, either on the inflammatory symptoms, or on the severe pain and extreme restlessness with which they were attended, and under which she at length sunk, on the evening of Tuesday, to her everlasting rest.

During the whole of this period of suffering, not a single murmur, not one repining expression, escaped from her lips : she maintained, without a moment's interruption, the same sweet serenity of mind which had so remarkably distinguished her through life.

On the morning of Monday the 8th, when she first became fully aware of the danger of her complaint, she calmly observed, "Well, if it be God's will, I shall never be fitter to go : for I *am* nothing of myself ; I *have* nothing, and *can* have nothing to plead but Christ : yes, my Saviour must be all in all, and I can trust to him." When, in the course of the day, the 1st verse of the 46th Psalm was repeated to her ; "God is our refuge and strength, a very present help in trouble ;" she proceeded with the other verses, laying great stress upon the second, "*Therefore* will we not fear," &c. &c.

In the evening she appeared to feel great delight in quoting passages from Scripture, and at one time exclaimed after a pause, in words which shewed how her mind had been occupied, "A glorious eternal day, where there will be night no more for ever !"

The following day, the last which was allotted to her on earth, she had the satisfaction to speak with her husband, who had arrived in the morning : every earthly wish that she had formed seemed now to be fulfilled ; and the discourse which she held with him, as with others, in the prospect of her dissolution, was throughout of a nature to shew the collected calmness of her mind, as well as the fervour of her piety.

During the day, many of her expressions were such as to manifest, on the one hand, a deep sense of her own transgressions in the sight of God ; and, on the other, a calm, joyful, and implicit trust in His grace, and in the blood and intercession of her Redeemer. Much of the time was employed in quoting verses of

hymns, and passages of Scripture, indicative of this safe and happy state of mind. One of the passages on which she dwelt with much delight was the beginning of the 14th chapter of St. John : "In my Father's house are many mansions : *if it were not so, I would have told you : I go to prepare a place for you.*" "How often," she said, "has that expression comforted us, *If it were not so, I would have told you ;—if we were mistaken, he would have told us. We are not mistaken : He is gone to prepare a place for us.*"

At another time she repeated that beautiful verse of Cowper,

To Jesus, the crown of my hope,  
My soul is in haste to be gone :  
Oh, bear me, ye cherubim, up,  
And waft me away to his throne.\*

And added, "What a pleasure to go

\* The whole of this hymn is as follows :—

To JESUS, the crown of my hope,  
My soul is in haste to be gone :  
O bear me, ye cherubim, up,  
And waft me away to his throne.  
My Saviour, whom absent I love ;  
Whom not having seen I adore ;  
Whose name is exalted above  
All glory, dominion, and power ;  
Dissolve thou these bonds that detain  
My soul from her portion in Thee :  
Oh ! strike off this adamant chain,  
And make me eternally free.  
When that happy era begins,  
When arrayed in thy glories I shine,  
Nor grieve any more, by my sins,  
The bosom on which I recline ;  
O then shall the veil be removed,  
And round me thy brightness be poured :  
I shall meet him whom absent I loved,  
I shall see whom unseen I adored.  
And then, never more shall the fears,  
The trials, temptations, and woes  
Which darken this valley of tears  
Intrude on my blissful repose.  
Or if yet remembered above,  
Remembrance no sadness shall raise ;  
They will be but new signs of thy love,  
New themes for my wonder and praise.  
Thus the strokes which from sin and from  
pain,  
Shall set me eternally free,  
Will but strengthen and rivet the chain  
Which binds me, my Saviour, to thee.



and sing the new song with the angels above !”

She then called to the recollection of her husband the impressive account of Hooker's last moments, desiring him to repeat it.\* When he came to the conclusion of these words, “More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep;” she said emphatically, “That quiet sigh may soon be mine.”

In speaking of the love of God, she observed, “He *first* loved us;”

\* The passage in Hooker's Life is as follows :—

“‘I have lived,’ said he, ‘to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by His grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? and therefore, where I have failed, Lord shew mercy unto me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners: and since I owe Thee a death, Lord let it not be terrible, and then take thine own time; I submit to it; let not mine, O Lord, but let Thy will be done:’ with which expression he fell into a dangerous slumber; dangerous, as to his recovery; yet recover he did, but it was to speak only these few words, ‘Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me, and from that blessed assurance I feel that inward joy which this world can neither give nor take from me: my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service, but cannot hope it, for my days are past as a shadow that returns not.’ More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.”

Christ. Observ. No. 232.

and then said, “The sting of death is gone, quite gone: and so an entrance shall be ministered unto me abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

This passage from St. Peter she afterwards repeated very frequently, adding, in a remarkable tone, “It is ministered: it is already ministered.” Again observing, “The sting of death is gone,” she proceeded: “It is so remarkable, so wonderful, because I had always such a fear of death from my youth: but God has taken it all away: it is all gone: I have bodily pain, but no fear at all. My gracious Saviour has washed away all my sins.” She then again said, “I *have* nothing, I *am* nothing: but Christ is all in all;” and soon after, “How wonderful too, how *very, very* merciful, that I whose poor heart was always so full of doubts and unbelief even about things which other persons found no difficulty in believing, should have now no doubt, no doubt at all.” “Still it will be a blessed change: here I see through a glass darkly; there face to face: here I know in part; there I shall know even as I am known,—that is, I suppose, as God knows me! How wonderful! how delightful! No more mysteries, no darkness, no difficulty.” “How delightful,” she added, “to go and sing the new song with a multitude which no man can number, Worthy art thou,—worthy—for thou hast redeemed us with Thy blood!” Part of the hymn, which commences with the lines,

Jesus, Refuge of my soul,  
Let me to thy bosom fly,

having, by her own desire, been repeated to her, it was observed that she joined with the greatest feeling and emphasis in the following verse, which, with a slight variation, was thus recited:

2 G

Thou, O Christ, art all I want ;  
*All in all* in thee I find.  
 Raise the fallen, cheer the faint,  
 Heal the sick, and lead the blind ;

thus plainly discovering that, singularly pure, and gentle, and lovely as her life had appeared to all who knew her, her exclusive refuge at that moment was the atonement and intercession of her Redeemer, of whom about this time she observed, "He ever liveth to make intercession for us."

"Is there not," she soon afterwards added, "something about our own vileness and unworthiness ?" The lines,

Vile, and full of sin I am ;  
 Thou art full of truth and grace,

having then been repeated, she requested the last verse,

Thou of life the fountain art,  
 Freely let me drink of thee :  
 Spring thou up within my heart,  
 Rise to all eternity.

On this occasion, she gave another proof, in addition to many previous instances of a similar kind, of the calm and composed state of her mind : the word *rise* having been substituted by Mr. C. for *spring*, she immediately noticed the inadvertence.

Again, speaking of death, she observed, "The sting is gone : thanks be unto God that giveth us the victory through our Lord Jesus Christ."

We abstain, in this brief memorial, from the mention of many striking observations which will live in the memory of those who witnessed the last hours of this devoted Christian. Suffice it to say, that nothing seemed to be forgotten which a kind and affectionate disposition might be likely to suggest. And whether the subject of her discourse related to her husband himself, her children, her friends, her servants, or the poor—on whose behalf she expressed an earnest wish that any promise which she might have made to them, or

any expectation which she might have raised in their minds, might be punctually fulfilled—there was, throughout, the same calm collect- edness of mind, the same cheerfulness of character, the same elevation of piety by which she had been so long and so remarkably distinguished. The last passage which she repeated was that already cited from St. Peter, and she resigned her blessed spirit to her God and Saviour, emphatically repeating the words, "abundantly" "ministered !" it is "abundantly" "ministered"— "abundantly, abundantly !"

To the Editor of the Christian Observer.

I HAVE been highly interested, in common with many of your readers, by the suggestions of your correspondent H in your Number for February, on the duty of prayer for the copious effusion of the Holy Spirit on the universal church ; and I view it as a most encouraging sign of the present times, that those who pay a suitable regard to the subject of personal religion are daily becoming more alive to the spiritual interests of the church at large, and more deeply concerned for the welfare of the heathen.

I regret, however, that your correspondent has not been more explicit in stating the nature of that general outpouring of the Holy Spirit for which he wishes prayer to be made, and that he has not specified the promises on which he rests his expectation of this blessing. The 37th chapter of Ezekiel, which he alludes to, does not appear to me to refer to the present state, or indeed to any state of the church constituted as it now is of Gentile Believers : it speaks of the whole house of Israel, to whom a restoration, a reunion, and the enjoyment of uninterrupted blessings, are promised in connexion with the life which is mystically bestowed by the breath of the four winds ; and the circum-



stances of the vision being inapplicable to the restoration of that people from the Babylonish Captivity, it must be referred to blessings yet future, and consequently the subject of expectance and of prayer. The promises of the general effusion of the Holy Spirit contained in the Prophecies of Isaiah, have, like those in Ezekiel, peculiar features which lead us to connect them with the period wherein the church shall receive the last glories of its militant state, by the accession of the people of Israel; nor can I find any promise of a great and special outpouring of the Spirit, not referable to the day of Pentecost, which does not, in its first fruits, belong to the Jews, and in its harvest to the whole church. I could wish your readers, who may be interested in the pious proposal of your correspondent, to turn their attention to this subject; for though I allow that *an* effusion of the Holy Spirit to revive religion in a church or nation is repeatedly promised, and ought to be earnestly prayed for, (and I trust your correspondent's communication may effect this object throughout the kingdom,) yet as I find all the promises of *the last general effusion* connected directly or indirectly with the conversion of the Jews, I think we cannot pray for the one without special reference, and in subordination, to the other.

"Cursed is he that curseth thee," has been written in characters of desolation on every country that has persecuted the Jews; and if the malediction has been faithfully poured out, shall God be unfaithful to withhold the blessing? Let us remember Zion in her low estate, and pray for the peace of Jerusalem, and we shall find nationally and individually that "Blessed is he that blesseth thee."

The duty of praying for the Jews has been urged by two writers often quoted in your pages, and deservedly esteemed by the Christian world;

one of whom, Archbishop Leighton, remarks, "They forget a main point of the church's glory *who forget to pray daily* for the Jews' conversion." (Vol. II. p. 18.) The other thus pours forth his ardent wishes and prayers:

"Poor Nation, whose sweet sap and juice  
Our scions have purloined and left you  
dry."—

"O that my prayers, (mine, alas!)  
Oh that some angel might a trumpet sound,  
At which the church, falling upon her fall,  
Should cry so loud until the trump were  
drown'd,

And by that cry of her dear Lord obtain  
That your sweet sap might come  
again."—*Herbert.*

JUSTUS.

To the Editor of the Christian Observer.

THE plan proposed by your correspondent H. "for uniting the hearts of all sincere Christians in earnest prayer for the general effusion of the Holy Spirit," is so strictly accordant with the precepts and the promises of the Bible that I think there needs neither elaborate arguments nor the authority of celebrated names to recommend it. I fear, however, that it would be rash to anticipate the general concurrence of Christians in such a measure. Many certainly would approve, and a few might comply with the suggestion; but there are others who would condemn it as altogether enthusiastic, while some who are not unfriendly to the object itself would be startled by the novelty of the proposal. It may perhaps be useful to inform such persons, that precedents for such a union among Christians may be found even in modern times. Without specifying particular instances, I shall refer your readers to a tract by President Edwards, published in America in 1748, entitled, "An humble Attempt to promote an explicit agreement and visible Union of God's People throughout the World, in extraordinary Prayer for the Revival of Religion.

and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies concerning the last Time, occasioned by a late Memorial published by a Number of Ministers in Scotland, and sent over to America, giving an Account of a certain Concert for Prayer, which has already been come into by many Ministers and others in Great Britain, and some other Parts, and in which they desire the general Concurrence of their Christian Brethren every where." The work is divided into three parts. In the first, the passage in Zechariah viii. 20. 21. 22, is explained, and an account is given of the plan proposed in the Memorial from Scotland. The second points out various motives for complying with the proposal, and dwells upon the following ideas: 1. That the glory of the latter day is not yet accomplished; 2. That it will be unspeakably great; 3. That our Lord prayed, and laboured, and suffered in order to its accomplishment; and 4. That the whole creation waits with earnest expectation for that blessed period. The remaining heads relate to the precepts and encouragements, examples and motives to union among Christians; and the beauty and beneficial tendency of such a spirit. In the third part, the author replies to the following objections: 1. That such an agreement is superstitious; 2. That it is whimsical and pharisaical; 3. That it is premature; and 4. That the fall of Antichrist is yet at a great distance. He concludes with desiring every serious Christian to consider whether he can excuse himself from complying with the proposal. He thus writes: "The members of one church in one country, are coming to others in distant countries, saying, 'Let us go speedily and constantly to pray before the Lord, and to seek the Lord of hosts.' Will it not become us readily to say, 'I will go also?' What these servants of Christ ask of us is not silver

or gold, or any of our outward substance; or that we should put ourselves to any cost, or do any thing that will be likely to expose us to any remarkable trouble, difficulty, or suffering in our outward interest, but only that we would help together with them by our prayers to God for the greatest mercy in the world—a mercy which as much concerns us as them, for the glory of their Lord and ours, for the great advancement of our common interest and happiness, and the happiness of our fellow creatures through all nations;—a mercy of which, at this day especially, there is great need; a mercy which we in this land do stand in particular need of; a mercy which the word of God requires us to make the subject-matter of our prayers above all other mercies, and gives us more encouragement to pray earnestly and unitedly to Him for than any other mercy; and a mercy which the providence of God towards the world of mankind at this day loudly calls the people of God to pray for. I think we cannot reasonably doubt but that these ministers have acted a part becoming the disciples of the great Messiah, and ministers of His kingdom, and have done the will of God according to His word, in setting forward such an affair at this day, and in proposing it to us; and therefore I desire it may be considered whether we shall not really sin against God in refusing to comply with their proposal and request, or in neglecting it, or turning it by with but little notice and attention therein, disregarding that which is truly a call of God to us."

M.

---

To the Editor of the Christian Observer.

THE paper of your correspondent H., though highly useful and seasonable, is not, I think, sufficiently explicit on several points of great importance in connexion with his subject. I will allude to two only,



on which it seems necessary to avoid misconception.

The first is, that though God is the Sovereign Disposer of all things, and though without Him "nothing is strong, nothing is holy," yet that he ordinarily works by human instruments; and that hence it would be most unscriptural to expect the effusion of his Holy Spirit, except so far as we are diligently employing the means which he has placed in our hands. Your correspondent, I am sure, from the general tenor of his paper, did not intend to convey any idea contrary to this great principle in theology; indeed his whole argument, when rightly viewed, is only an exhortation to the use of *one* of the means placed in our power, namely, earnest prayer for the Holy Spirit's influence; but I think the impression left by his suggestions upon the mind of a cursory reader may be of a somewhat enthusiastic nature, as if we were to look for an effusion of the Holy Spirit in a manner resembling the day of Pentecost, and were to build our hopes rather upon the expectation of miraculous agency than of humble and diligent exertion. Your correspondent does not, I am aware, intend to intimate that we may safely remit our efforts, but only to teach us to look far above and beyond them for their success; but still I think that the tone of his paper is somewhat unguarded, and I could have wished that he had particularly urged us to pray not only abstractedly for the outpouring of the Holy Spirit, but also for such an outpouring of it as has especial reference to increased exertion, faith, humility, and perseverance on the part of Christians, and to the disposing the hearts of the heathen, like that of Lydia, for the reception of the Gospel.

The second point on which the paper seems defective is in not more distinctly specifying the nature of the union among Christians, which the writer wishes to effect. I say,

"more distinctly specifying," because though H. speaks of it only "as a union of hearts," and as not intended to interfere with the private opinions of different classes of Christians, yet I believe many persons have construed his paper in a very different light, and have supposed him to wish for such a union as could not at present take place without large sacrifices and many inconveniences. I greatly approve of his exhortation to Christians generally to pray in private and in their families for the abundant effusion of the influences of the Holy Spirit; and to ministers to make the same subject a duly prominent topic in their public addresses; but any thing like a systematic co-operation among different denominations of Christians is, I fear, quite unattainable. No clergyman, for example, could feel authorized, in consistency with his principles of ecclesiastical discipline, in meeting a society of Dissenters on this footing. Nor would it, I think, be either feasible or expedient to institute public courses of lectures on the subject, and much less to organize a society for promoting the general purpose. We have already lectures and societies in abundance; and I trust that the necessity of the Holy Spirit's influences has not been lost sight of by Christians, to the extent your correspondent seems to suppose. At the same time, the greater our reverence for that Divine Agent, and the more humbly and implicitly we look to his gracious influences to sanctify and bless our feeble and unworthy endeavours, the more hopefully may we anticipate the manifestation of His power. It is highly important, therefore, to keep the subject prominently in mind, and though we are not either to look for Pentecostal miracles, or to expect, in the present state of the Christian church, such a general union among Christians as involves a sacrifice of their individual opinions and prepossessions, yet all may pray

privately and in their families, and exert themselves in their respective spheres and denominations, for the attainment of the desired blessing, and may further engraft upon *existing institutions* the object of your correspondent's zealous wishes.

A CHURCHMAN.

FAMILY SERMONS.—No. CXLVIII.  
CAUSES AND CONSEQUENCES OF  
MEN'S NEGLECTING THE GOSPEL.

Matt. xxii. 5.—*And they made light of it and went their ways; one to his farm, and another to his merchandise.*

IN the passage of which these words form a part, the kingdom of heaven, or the Gospel-dispensation, is represented as a marriage made by a king for his son; and the graces and blessings of that dispensation are described as an entertainment, of which mankind are invited to partake.—When all things are ready, messengers are sent to call the guests; but instead of complying with the invitation, they refuse to come. The invitation is repeated; messengers are again sent to describe the richness of the feast, and to urge their compliance. But those whom they address are said to slight the invitation: they make light of it: one goes away to his farm, another to his merchandise; and the rest take his servants and use them despitely, and even slay them.

Now, this account of the reception which Christ's Gospel would meet with in the world is strictly accurate. Every circumstance of it has been exactly fulfilled. Men have made light of its invitations in every age. They have heard, and gone away careless or disgusted. They have preferred the care of their estates to the care of their souls, the business of their trade to the concerns of their salvation, the pleasure of heaping up riches on earth to that of sitting down at the marriage-supper of

the Lamb. In some ages they have gone so far as to persecute the messengers of God's grace; to treat them as outcasts of the world, as the "offscouring of all things;" nay, they have condemned them and put them to death. Such excesses as these, are now, thank God, no more. But though the messengers be not slain, the message is still slighted. Many openly avow their dislike to it; more turn away from it in silent disregard, and drive away all thought of it in other employments. This is the point to which the text directs our attention. And my purpose is to inquire first into the reasons why the offers of salvation are thus undervalued, and next to shew the folly and danger of such conduct.

1. Now, one very obvious reason of it is this, that men are unduly attached to the world and its enjoyments. One goes, like the persons referred to in the parable, to his farm, another to his merchandise; or, as St. Luke relates the matter, they make a variety of excuses: one has bought a piece of ground, and must see it; another five yoke of oxen, and must prove them; a third has married a wife, and therefore he cannot come.—Thus do the pleasures of the world, on the one hand, and the profits of it on the other, divert us from our most important interests; and we continue to live as if the end for which we were made was no higher than that of the brutes, and as if like them we were to perish. Look at the conduct of the great mass of mankind. Would any one infer from it that they were to live hereafter, or that their happiness or misery in a future state depended on the preparation they now make for it? "Without holiness," says the Bible, "no man shall see the Lord." But with whom is holiness the object of pursuit? If decent behaviour, and a little outward respect to the ceremonies of religion, be holiness, many there are who aim at that qualification. But if holiness imply that our



tempers and dispositions must be changed; that our duty to God must be the first duty, and the interests of our souls the first interest, all things else being in subserviency to this; that our affections must be set on things above, and the world be in a manner crucified to us by the cross of Christ; and that the life we now live in the flesh must be a life of faith on the Son of God; then are there few who can be regarded as qualified for heaven. The outward observance of religion may agree very well with a prevailing love of the world; but true religion in the heart implies the suppression of that love; and none will ever come to the spiritual feast, while his appetite is set on the husks of worldly profit or carnal pleasure.

2. Another reason why so many slight the offers of the Gospel is their ignorance of the excellence of its blessings, and of their peculiar value to themselves, as suited to their circumstances as perishing sinners. Men of the world do not see this. They have no high conception of the value of pardon, because they feel but little of the burden of sin. As for peace of conscience, theirs has never been disturbed. Tell them of sanctification, of being born again of the Spirit, of being renewed in holiness after the image of their Creator; they have no wish to be more holy than they are. Urge the hope of happiness in heaven, they do not love even to think of leaving the world: therefore this hope is treated with indifference. But did they know the real nature of those things, and their need of them, it would not be so. Sometimes by the grace of God one of these infatuated worldlings is brought to a sense of his condition. He becomes convinced that he is a sinner, that he lies under the guilt of sin, and is exposed to condemnation on account of it. Then the case is altered. That pardon of which he thought so little once is now the object of his most earnest anxiety. If

tears could purchase it he would wish his eyes might become fountains of tears. That peace of conscience, the meaning of which he could not understand, is now become plain enough, and so desirable, that no earthly blessing would be accepted in its room. That sanctification which he once thought needless, or at least unattainable, is now an object of his unceasing prayers and his best endeavours. That hope of future blessedness for which he before so little cared, is now essential to his comfort. It is an expectation without which he could enjoy nothing here, and for which he would cheerfully resign all he possesses. So great and radical is the change which takes place in a man's feelings concerning these points, when he comes to understand their excellency and importance!—Are any of *us* making light of them? Are we bestowing all our time and pains on our worldly concerns, and sparing none for the concerns of the soul? The reason is, that we do not yet see their excellence; we do not yet feel their value; we do not perceive that our salvation depends upon them so certainly, so entirely as it does. We think ourselves safe enough without any inward religion. We are not willing to examine ourselves, to think of our sins, or to learn what our Bibles would teach us of the nature of the blessings we despise. When we know their value, we shall no longer refuse them: the world can offer nothing which will tempt us to neglect them.

3. Another reason for slighting the Gospel is a dislike of the self-denial which it requires. We should be willing enough to have some of these blessings, if we might have them as we are. But when we find that we must renounce our lusts, then we hesitate. Perhaps it is but one sin we would keep; one little sin, as we esteem it, in which we think we may be pardoned. Let us but retain this, and we will give up every

thing else, and comply with the invitation. But *every* sin must be given up, without reserve and without delay. These are only the devices of Satan. Christ will have all the heart, or none. Consider the case of the rich young Hebrew in the Gospel. His character was such that Jesus loved him. "Yet," said our Saviour to him, "lackest thou one thing: go sell all that thou hast and give to the poor, and come and follow Me, and thou shalt have treasure in heaven." He went away sorrowful, it is said; but yet he went away. Our Lord had detected the lurking corruption of his heart; and he demanded the sacrifice of it. And he will thus demand of us the sacrifice of every feeling which is in any respect opposed to Him.

4 The manner in which these blessings are to be received, is another objection. Men in their fallen state are proud: they dream of worth and merit. To owe all their salvation to another, to acknowledge themselves unworthy of the least favour from Heaven; this is not agreeable to their feelings. It does not by any means comport with the notions they entertain of themselves. Yet this is required by the Gospel. Our acceptance with God is there placed, not on the ground of our merits, either wholly or in part, but on that of God's mercy through Jesus Christ. Pardon, sanctification, and eternal blessedness, as their value is far beyond any price which we could pay, so they are not to be purchased. If obtained at all, they must be taken freely, without money and without price. They must be received with an acknowledgment, and with a conviction too, that we do not and never can deserve them. And this is so contrary to the views and wishes of natural men, that light and grace from Heaven are necessary to make them feel it; and without these, if we think of heaven and its happiness at all, we wish for them upon other terms.

Such are some of the reasons which may be given for men making light of the Gospel. Some of them love the things of the world too much; some do not understand the value of what they refuse; some dislike the self-denial it requires; and some are not humbled enough to accept of it as it is offered. But, whatever be the motive, the neglect itself is foolish and dangerous in the extreme.

1. In the first place, if there be any truth in the Bible, it is putting a direct affront upon God. He, no doubt, esteems his message as a matter of high importance to us. The scheme of salvation, as revealed to us, is a contrivance of infinite wisdom. The dispensations of Providence in every age, have been made subservient to it. The prophets of old time were employed to make way for the accomplishment of the great design, the advent of Christ, to complete our redemption. For this indeed the world itself has been continued. For this the Scriptures have been preserved in their purity, notwithstanding the lapse of ages, and the efforts of all their enemies. And is it not an affront to make light of that for which God has employed so much of his wisdom and power? What can such despisers expect? How shall they escape, if they neglect this salvation? Are *we* of this number? Do we make light of Him who could crush us in a moment? Do we make light of Him who has spared us when we deserved punishment, and kept us alive to this day, notwithstanding our provocations, to hear once more the invitation which we have so often declined? Do we make light of Him whose love for us has been stronger than death? Shall we continue to do so, and feel neither dread nor remorse?

2. Again: To make light of this message is trifling with our own happiness. Shall we shew no regard to ourselves? Shall we live as if we cared not what became of



us; as if it were of no consequence whether we are saved, or lost for ever? Shall we become our own worst enemies? As long as we slight salvation, we are actually preferring death. Have we no care for our future welfare? Or can we expect that God should take us to heaven when we die, if we now reject the message by which he invites us to come to him?

3. Once more. To slight Christ for the sake of the world, for the farm, or for the merchandise, is preferring labour and vanity to substantial bliss. Can the world prove to us a better friend than Christ? Can it propose any thing more valuable than his salvation? Are the trifles and vanities, the dreams and shadows, of this passing scene to be compared to the lasting realities of the world to come? Were crowns and kingdoms our inducement to abandon Christ; were all the pleasures and riches and glories of this world insured to us as a recompence for such conduct, it would be folly still. What are these in the scale, when the choice lies between joy or misery for ever? What shall it profit a man if he gain *the whole world* and lose his own soul? But men in general cannot hope for the thousandth part of what the world might give them. Besides, we think but too little of the responsibility that is attached to great powers or possessions on earth, and of the account which must one day be given of them. Would a man choose the condition of Dives or of Lazarus? Of the rich man with nothing but his present enjoyments, or of the poor one with nothing but his future hope? We think it a happy lot to live amidst gayeties and pleasures; but we never think what a misery it is to die and leave them all, when we have nothing else in prospect. When the enjoyments of the world are past, they are past for ever. When the happiness of the next begins, it begins for eternity. Think what torture it will add to the sorrow of the unhappy, that they lost their salvation for such short-lived vanities. Think what zest it will add to the happiness of the blessed, that what they once had to renounce for Christ could have done them so little good, had they kept it.

Let us learn from all this the danger of too great attachment to the present world. When our affections and thoughts are too much employed with temporal objects, we shall have neither time nor inclination for better things. When such things are pressed upon our notice, we go away to the farm and to the merchandise, not regarding the message of Heaven. The seed, as we find in another parable, falls among thorns, and is choked. "He that received seed among thorns is he that heareth the word, and the cares of the world, and the deceitfulness of riches, and the lust of other things entering in choke the word, and it becometh unfruitful." Never then, as we value our salvation, let earthly views, pursuits, and pleasures, divert us from the great concerns of eternity. Do we dread to share the guilt of those who slight the Gospel? Then let us labour more and more to check all immoderate affection for present things. Let us not set our affections on things on the earth, but set them upon the things above. As our real interest lies there, let our hearts be much there too. Let us think of these things now, as we shall wish to have thought of them when the present scene shall close. Let us make that choice now, which we shall wish to have made then. Let our Bibles direct us in that choice. Let us search the Scriptures. Let us pray that our understanding may be opened to understand them. Let us pray that our hearts may be enlarged to follow them. The views they set before us are elevated views. To enter into them, our minds must be raised. We must have something of that wisdom which is from above, something of that pure and spiritual taste

2 H

and holy disposition which only the Spirit of holiness can give. All necessary qualifications, however, may be obtained by prayer, in the name, and for the sake of the Saviour.

Whosoever asketh, receiveth ; whosoever seeketh, findeth. Let us be but sincere and diligent in this duty, and the promise of Heaven has ensured us success.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

I SEND you a paper containing a few observations on some ancient Jewish Customs, illustrated entirely by scriptural examples. I believe if you refer to Calmet's Dictionary, or any other book on Jewish Antiquities, you will not find these articles written in the same manner. If you think them worthy of a place in the Christian Observer, they are at your service.

R.

### 1. *On the Custom of Rending the Garment.*

The custom of rending the garment, so prevalent among the Jews, was very ancient : we read of it as early as the days of Jacob and Job. It was used as a symbol of sorrow, and probably had its origin in uncivilized times. The Patriarchs being men of plain manners, it is natural to suppose that they would observe a custom handed down to them from time immemorial, and which accorded so well with their feelings in outwardly expressing the inward sorrow of their hearts in the hour of affliction.

When Joseph's brethren brought his coat of many colours dipped in the blood of a kid, to their father, he recognized it and rent his clothes, in token of his excessive grief. In like manner, when Job was deprived of his property, and had lost his sons and his daughters, he rent his mantle or garment. David also rent his clothes, as also all the men that were with him, on hearing of the death of Saul when he fell in battle

with the Philistines.—These examples were cases of real sorrow, where the heart was filled with grief for the loss of near and beloved relatives. The custom in time became prevalent as a decent ceremony, and was used as such at funerals by the Jews, after they were settled in the land of Canaan. At the funeral of Abner, however, where David was the chief mourner, he observed it from unaffected sorrow of heart, and not as a mere ceremony for pomp and shew.

In various other parts of Scripture we find rending the garment employed as a sign of repentance. Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the evening tide, because the men of Ai had defeated his army ; which he supposed was on account of some sin that either he or the people had committed. He rent his clothes in token of humiliation, beseeching forgiveness from God, and imploring his accustomed presence and protection. Also, when the book of the Law was read to Josiah, and he understood how widely the people had departed from its commands, he rent his clothes ; he was afraid, and humbled himself ; he repented of his own sin, and entreated God to forgive the sins of his people.

The custom is used in rather a different sense in some other parts of the Bible. Garments were rent on some occasions to denote anger, as well as sorrow or repentance. It is, however, to be observed, that it was generally anger mixed with sor-



row. In the passage in which we read of Rabshakch's reproaching the living God, Hezekiah rent his clothes with a feeling of indignation, as well as sorrow, on hearing of his blasphemy. We find a somewhat similar instance so late as the days of the Apostles; for when Paul and Barnabas healed the lame man at Lystra, and the superstitious people believed them to be gods, and would have done sacrifice unto them if they had not been prevented, the Apostles rent their clothes for grief and astonishment at their blindness, and with horror at the thought of receiving the worship which belonged only to the Omnipotent Creator.

The custom, therefore, of rending the garment, must have had its origin at a very early period of the world; and though we do not read of it sooner than the days of Jacob, we may reasonably suppose it had been in use long before that time. It is certain, from the authority we have quoted, that it was in use before the giving of the Law, and probably earlier than the days of Abraham, the father of the Jewish people. It must also have been observed in other nations, as it was known in after-times to the Greeks and Romans, who were not much disposed to borrow from the Jews. It does not, however, appear that the Jews were forbidden to rend their garments in token of grief, though the custom originated among an idolatrous people. There was nothing in the observance of it that had the least tendency to idolatry; and as it was sanctioned by the authority of the Patriarchs, the Jews were as zealous and regular in their observance of it as if it had been delivered from Heaven by Moses.

## 2. *On the Custom of Shaving the Head.*

This custom was also used to express sorrow, though of a different kind from that which was signified by rending the garment. It was generally employed to signify bon-

dage, when one person was reduced to a state of servitude to another; though it would seem also to have had a general reference to any great and overwhelming affliction. Thus we find that Job shaved his head when deprived of his sons and daughters in one day.

It is not very easy to trace the origin of this custom. From the example of Job, we may conclude that it had been in use before his time; and as he lived at an early period of the world, it must have been very ancient.

In the books of Leviticus and Deuteronomy, we read that the Jews were prohibited from shaving their heads in token of mourning for the dead. "Ye shall not round the corners of your head, ye shall not cut yourselves, nor make any baldness between your eyes for the dead." It appears, however, from various passages in the books of the Prophets, that shaving the head was permitted as a sign of humiliation for sin. When Sennacherib invaded Judea, and approached the walls of Jerusalem with a great army, the people evidenced the utmost consternation; for which the Prophet reproves them in the following words: "Then didst thou look in that day to the armour of the house of the forest; ye have seen also the breaches of the city of David, and ye have gathered together the water of the lower pool, and ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall; ye made also a ditch between the two walls for the water of the old pool, but ye have not looked unto the matter thereof, neither had respect unto Him that fashioned it long ago."—The fault of the Jews was not so much in using lawful means for their defence, as in trusting solely to them, when they were exhorted by the Prophet to weeping and mourning, and to baldness, instead of relying upon their own strength. According to the Jewish

economy, every great calamity which befel them was on account of some heinous sin; and therefore it was more pleasing to God that they should repent of that sin, by shaving the head as an outward sign of the deepest humiliation, and leave the keeping of the city to him without whose care the watchmen only watched in vain, than that they should rely upon what is emphatically called in Scripture "an arm of flesh," while they failed to humble themselves before their offended God. When the destruction of Moab was foretold by the same Prophet, their misery is described to be so great that their heads would be shaven as a mark of bondage; that there would be baldness on every head, and every beard should be cut off. Jeremiah and the other Prophets use the same language when foretelling any calamity which was to befall the Jews. "Cut off thine hair, O Jerusalem, and cast it away; take up a lamentation on high places, for the Lord hath rejected and forsaken the generation of his wrath. And make thee bald and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into captivity from thee."—These quotations shew us that shaving the head was permitted in token of humiliation for sin, though expressly prohibited in mourning for the dead. If it had been altogether prohibited on any occasion, particularly some great public calamity, we should not find such frequent reproof for the neglect of it. But the fact was, that the Jews were prone, and in this respect we are all too much like them, to neglect the warnings and despise the afflictive visitations of Divine Providence. "And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, and saying, Let us eat and drink, for to-morrow we shall die." "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to

receive correction: they have made their faces harder than a rock; they have refused to return."

Shaving the head seems therefore, as far as we can collect from Scripture, to have been used chiefly on two occasions; as a sign of repentance for sin, and as a mark of bondage and reproach. When David sent his servants to HANUN, he shaved off one half of their beards, which was considered so great a disgrace that they were ashamed to return until they were grown. And when Nebuchadnezzar took Tyre, it is said that every head was made bald, as a token of their bondage. However strange this custom may appear to us, it was not so considered among the Jews in ancient times: God himself required it as a sign of repentance, and antiquity had sanctioned it as a mark of servitude and disgrace.

### 3. *On the Custom of Sitting in Sackcloth and Ashes.*

Sackcloth and ashes were used only in times of great public or personal distress; and, like shaving the head, were considered as signs of repentance, either to avert the threatened calamity, or as a token of mourning when it had arrived. The sackcloth used on these occasions was different from what we understand by that name: it was generally made of black hair, as we may learn from that allusion to it in the book of the Revelations, where we read of the sun becoming black as sackcloth of hair. This rendered it inconvenient and disagreeable when worn next the skin. It is said of the King of Israel, "And the people looked, and behold he had sackcloth within upon his flesh," in consequence of his sorrow for the famine which raged in Samaria, and in order, by this demonstration of grief and penitence, to avert the pressure of it from his people. Though Ahab was a very wicked man, yet, when he heard of the



evil which the Prophet pronounced against him and his posterity, "he put sackcloth on his flesh, and fasted and lay in sackcloth, and went softly;" that is, he repented of his sin; and God protracted the evil which he had threatened by the Prophet, because he humbled himself. When the Prophet Jonah was sent to Nineveh, to preach repentance, he cried and said, "Yet forty days, and Nineveh shall be overthrown:" in consequence of which the people believed the message of God, "and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne; and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will return and repent, and turn away from his fierce anger that we perish not." Our Saviour alludes to this very circumstance; for when he preached to the unbelieving Pharisees, he told them that "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here." And again; "If the mighty works which were done in Bethsaida and Chorasin had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

We do not read in Scripture of using sackcloth before the days of Job, as a sign of sorrow and repentance, though it is probable that the custom had existed long before his

time, especially as it was known to the other nations around Judea. Ashes also were put on the head, to signify the deepest humiliation for sin, and as the emblem of an afflicted spirit. Ashes were considered symbolical of our origin; "Dust thou art, and to dust thou shalt return;" so that when a mourner was sitting in sackcloth and ashes, he was forcibly reminded of his mortal state. We read that the three friends of Job sprinkled dust toward heaven, or in the air, as well as on their heads. When the Apostle Paul declared the manner of his conversion before the Jews, and his appointment to preach to the Gentiles, "they cried out and cast off their clothes, and threw dust into the air;" which probably signified much the same as though they had said, If this man be suffered to live, he will fill the world with troubles and commotions, and disturb the peace of nations with his new doctrine.

The origin of sitting in sackcloth and ashes, like many other Jewish customs, is lost in remote antiquity. The practice was required only as an outward sign of inward repentance, and no further than the latter was genuine, could the observance be acceptable to God. If these external symbols were adopted when there was no inward repentance, and merely to comply with the established customs of the country, they would be looked upon in no other light in the sight of God than as mere hypocrisy; and we read that he reproached the Jews for this very sin. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not

this the fast that I have chosen, To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry?" &c. and not to sit like Stoics in sackcloth and ashes, while their hearts were impenitent, and their hands full of wickedness.

To the Editor of the Christian Observer.

THE annexed copy of a petition, numerously signed by the inhabitants of Carlisle, and lately presented to Parliament, is transmitted to the Editor of the Christian Observer by a few of the constant readers of that publication, chiefly with a view to induce other persons to consider how far it may be expedient to promote similar petitions in their respective neighbourhoods.

Carlisle, March 20, 1821.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled;

The humble Petition of the undersigned Magistrates, Clergy, and other Inhabitants of the city of Carlisle and its vicinity,

Sheweth,

That your petitioners cannot contemplate, without the most painful emotions, the great, and, they fear, increasing prevalence of insubordination and irreligion which threatens the dissolution of morals, and the overthrow of government.

Your petitioners are aware that the mischiefs of which they complain have already met the attention of the two houses of Parliament, and by a series of salutary provisions been in some measure obviated. But it is the firm persuasion of your petitioners that no political regulation will prove effectual to remedy these evils, so long as the cause which has produced them continues

to operate. That cause your petitioners conceive to be the lamentable want of religious instruction which prevails in various parts of the kingdom, and particularly in large towns. When a great proportion of the population of those towns attend no place of public worship on the Lord's day, and in too many instances employ the leisure which that day affords them in reading seditious or infidel publications, your petitioners are not surprised that disaffection and Deism overspread the land, and that men, unfurnished with the lessons of Christianity, have not learned to "fear God and honour the king."

In ascribing to this cause the widely extended depravity which they deplore, your petitioners are happy to find themselves supported by the high sanction of each branch of the Legislature, and acknowledge, with much satisfaction, that an Act to promote the building of new churches is now in operation, wherein is forcibly declared as well the inadequacy of the existing churches and chapels for the accommodation of our increased population, as the urgent necessity of remedying the evil.

Your petitioners, however, regret, that the above-mentioned Act has by no means generally produced the beneficial results contemplated by the Legislature; and they fear it is not likely to meet the necessities of the kingdom. Under this impression, your petitioners beg leave most humbly and respectfully to suggest to your honourable House the necessity and expediency of a legislative provision for further promoting the building of new churches, by vesting the patronage of such as shall be built wholly by subscription in the persons contributing thereto, under such regulations as in your wisdom may be deemed proper.

Such a measure, your petitioners are convinced, would be a most effectual encouragement to the erection of new churches; and encroaching on no existing rights of patron-



age, nor occasioning any increase of the public expenditure, would call forth, in every commercial and opulent town, a number of individuals who would be willing to hazard or sacrifice a portion of their property for this great object. Thus may your honourable House be instrumental in averting the storm which now hangs over the nation, and put an end to the inexpressible calamity of a nominally Christian population growing up and multiplying without the knowledge of Christianity. Such a measure adopted in your great Council may cause edifices to be erected which shall remain the lasting monuments of your concern for the public welfare, and in which multitudes yet unborn may learn to lead a godly, righteous, and sober life, and pray that the Divine Governor may so direct and prosper all your consultations that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

To the Editor of the Christian Observer.

You will oblige a constant reader of your valuable miscellany by inserting the following query in your next Number, in the hope that some of your correspondents may be induced to consider the subject, and report upon it.

Is it lawful for Christians—I mean those who are Christians not in name only—to attend the concerts of miscellaneous music performed at Hanover Square, the Argyle Rooms, &c.?—or a performance of music of a moral tendency mixed with sacred, or sacred only, within the walls of a theatre?—or a concert of sacred music in a church for charitable purposes?

If considered unlawful, in *what* respects is it so—as to the place—the performers—or the performance?

If lawful, whether *expedient*?

A reply would be preferred from one who can sign himself with me

A LOVER OF MUSIC.

## REVIEW OF NEW PUBLICATIONS.

*Sermons.* By the late Rev. JOHN BOUCHER, M. A., some time Fellow of Magdalen College, Oxford, Vicar of Kirknewton, and Rector of Shaftesbury. Newcastle: Charnley and Finlay. London: Cadell. 1820. 12mo.

WE know not that we can more favourably or more appropriately introduce this volume of sermons to our readers than by transcribing the short but interesting preface prefixed to it by the editor; both as exhibiting a sketch of its nature and contents, and as affording a brief memorial of a most estimable character, with whom the writer of this article and many of the readers of our work were personally and intimately acquainted.

"The author of the following sermons was originally a member of St John's College, in Oxford; where he received those religious impressions which manifested themselves in his life, and which fully appear in the volume now offered to the public.

"At an early period, Mr Boucher was elected Fellow of Magdalen College. In the year 1801, he entered into holy orders, and soon afterwards became rector of Shaftesbury and vicar of Kirknewton. The latter place was the principal scene of his ministry, to the great objects of which he was entirely devoted.

"He was a man of superior talents, and of sound and elegant learning; of the highest principles, and the most consistent and exemplary conduct. His views of the pastoral office were of a very serious and exalted nature; and his religious sentiments in strict conformity with those of the

church of which he was a faithful and conscientious minister.

"Whilst engaged in the quiet and unobtrusive discharge of the duties of his profession, it pleased the all-wise but mysterious providence of God to remove him in the very prime of life, and in the height of his usefulness, to an eternal world. The loss of few men has been more sensibly and deeply felt both in his own family, and among his numerous friends and parishioners, by whom he was esteemed and beloved, in no ordinary degree.

"The sermons contained in this little volume, which have been taken from several hundreds of the author's manuscripts, were composed chiefly for the use of a small congregation, in a remote parish of Northumberland, without the most distant view to publication. His friends, however, have thought it right to commit them to the press, both as a memorial of their lamented author, and as calculated, in their opinion, to be extensively useful. They are, for the most part, plain and parochial discourses, upon some important subjects of practical religion. The two first are printed partly for the purpose of affording a specimen of Mr. Boucher's talents and style in composition, of an order superior to the ordinary demands of a country parish. The rest are of a more simple and popular character. It may be interesting to his friends, and even to readers in general, to know, that of the two concluding sermons in this volume, one was the last composed, and the other the last delivered, by their pious author.

"Shortly after he had thus instructed and warned his flock, Mr. Boucher was attacked by an acute disorder, which terminated his existence on the 12th November, 1818, after a few days' illness. He died in the faith and hope of that Gospel which he had faithfully preached to others; leaving a widow and young family, with many friends, to mourn their separation from him. The best source of their consolation is to be found in the principles developed in the following sermons; and in the hope, that he whom they regret, though dead, may yet speak, to the instruction and edification of many; more especially among those to whom he was known, and with whom he was connected when living."

Brief as are the preceding prepa-

ratory observations, they will serve to point out the character both of the following sermons and of their excellent author. In the minds of his surviving friends they will excite many painful yet pleasing recollections, and tend to impress upon them, and upon all who peruse them, that most important truth, that religion is indeed "the one thing needful;" that it forms the only right employment and pursuit of life, and the only solid ground of consolation either in looking forward to our own death, or in reflecting upon that of others.

The sermons contained in this volume are twenty-two in number, and fully justify the short notice already given of them. The two first were preached on public occasions, and are sufficient to establish the claim of their departed author to the character of a sound and able divine, as well as of a perspicuous and forcible writer. The former of them is a visitation sermon, preached before the venerable Bishop of Durham, on the words of St. Paul, 1 Cor. iii. 10. The intention of it is to enforce the caution of the Apostle as to the superstructure to be erected by Christian ministers on the great fundamental doctrine of salvation by Jesus Christ; or, in the language of Mr. Boucher himself, to inquire how, in stating and enforcing the important articles of justification and sanctification, which are the two great objects of the religion of the Gospel, they may so build on the foundation which is laid for us, as to approve themselves "workmen that need not be ashamed, rightly dividing the word of truth." Upon the first of these points, the pious author observes, that justification is by grace only through faith in the merits of a Redeemer; that all our hopes of acceptance must necessarily be derived from Christ, our Substitute and Surety; and that to Him as their Refuge and



Rock of salvation, sinners must be exhorted to flee. But while in conformity to this only foundation, we are strenuous in maintaining the doctrine of justification by faith,

"Is there not," he asks, "caution requisite in this part of our duty? Must not care be taken that we be not misunderstood? Should we not so explain this doctrine that neither the ignorant and unwary be led into the erroneous and dangerous supposition, that good works are unnecessary, nor the profane be encouraged in their irreligious practices? God forbid, that any thing from the mouth of a Christian minister should tend, in the slightest degree, to weaken the obligations of practical godliness! But the doctrine of faith has no such influence. It merely excludes the works of man from the *office of justifying*, but it supersedes not the necessity of obedience to the moral law."

The emphatic distinction of the learned and excellent Hooker, between the *merit* and the *duty* of good works, is then quoted; and after enforcing the holy and practical nature of justifying faith, and observing, that notwithstanding every attempt to explain it, the doctrine of faith will ever be perverted and misunderstood, Mr. Boucher asks,

"Are we to qualify, to keep back, or surrender a doctrine, because it may be abused? What truth of the Bible is there but must on this principle be suppressed? Is not the whole doctrine of grace exposed to abuse? Rather than than concede any essential point in God's revealed word, because mistakes of a dangerous tendency may spring out of it, this should be a reason why we should bring it forward, and explain it with more studious precision.

"Right notions, indeed, of the doctrine of justification by faith, are of such essential importance to the whole religious life, that too much care cannot be taken to instil them. This Christian article, says the great German Reformer, by whom it was first emancipated from the bondage of papal superstition in which it had been held for so many ages, can never be handled and inculcated enough. If this doctrine fall and perish, the knowledge of every truth in religion, will fall and perish with it. On the contrary, if this do but

Christ. Observ. No. 232.

flourish, all good things will also flourish; namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know."\*

In the second division of his subject, Mr. Boucher observes, that to build aright upon the true foundation, the ministers of the Gospel must lead men to Jesus Christ, as the author no less of *sanctification* than of justification; that the redemption which he wrought for us is not confined solely to the expiation of our guilt, but extends to the destruction of the power and dominion of sin in the heart. All our sufficiency, for this purpose, "is of God." All our strength must be derived from Christ. The Spirit which he purchased and bestows can alone subdue the corrupt affections of our nature, and renew the heart unto holiness. While, however, we are thus earnest in pressing upon men a sense of their own inability, and the necessity of their entire dependence upon Christ for sanctification, care must be taken that *this* part likewise of the doctrine of grace be not misunderstood. "If not stated," says this truly scriptural writer, "with due discrimination, the ignorant may be led to imagine that their own efforts are superseded in the work of salvation, and that there is nothing left for themselves to perform; whereas, it is not the *use* of our personal exertions that is to be renounced, but only that *reliance* upon them which would attach to them an efficacy belonging solely to the grace of Christ. The Spirit of God does not deal with us as mere machines, but as rational creatures, and carries on his operations through the instrumentality of those faculties which were given us for action." The necessity of active and persevering exertion in obeying

\*Luth. Op. v. p. 272. Milner's Hist. vol. iv. p. 419.

the precepts of the Gospel, is then strongly urged; after which the following just and important observations occur.

"But Christians are not only to be directed to the source whence their sanctification is to be derived, but to be taught *what that sanctification is*. And here it is that the ministers of God will find their most arduous and most invidious task. For what is the character of that holiness, which acknowledges Christ as its foundation, and which the Gospel requires us to inculcate? Is it the loose, capricious, accommodating morality of the world? Is it the morality which suits the fashions and sentiments of the earthly-minded; of those who have, and who chiefly covet, their portion in this life? Is it the morality which, leaving God and his will completely out of sight, adopts a principle of *human expediency* as the sole standard of right and wrong? Were *this* its character, then indeed would the offence of the Cross cease, and God and Mammon would be reconciled. But widely different is its nature. The pure, the perfect, the consistent, the self-denying system of practical holiness, which Christianity enjoins, has not a feature in it the same with that low and defective scheme of moral goodness which would usurp its place in the world, and is by too many substituted in its room. The holiness of the Gospel seeks not merely the regulation of the outward conduct, but extends its empire to the heart. It proscribes not only the more gross offences, or those which are more immediately prejudicial to society, but wages irreconcilable war against all sin whatever, as in its nature most odious to God. It is not satisfied with a partial obedience to the Divine will, but requires a universal and unqualified submission to its injunctions. It acknowledges no authority but that of Him who said, 'Be ye perfect, even as your Father which is in heaven is perfect.' It proposes no example but His who was 'holy, harmless, undefiled;' who did no sin, neither was guile found in his mouth. It acts from no selfish, no sordid principle, but purely from a regard to that Divine Saviour who has required from his disciples as a test of their love to him, that they should 'keep his commandments.'"

This excellent and useful sermon concludes with a solemn appeal to

the clergy before whom it was delivered, respecting the duty of inculcating the scriptural principles thus ably discussed and enforced, as in the view of that great day when "the fire shall try every man's work of what sort it is;" and when that which shall be approved and survive shall receive an abundant recompence of reward.

The second sermon was also preached at a visitation. The design of it is to point out the duty of Christians to pray for the peace of the church, after the example of the Psalmist, Psalm cxxii. 6, with particular reference to certain difficult and disputed points of doctrine, which have ever been a subject of controversy—namely, respecting the foundation of the Divine decrees, the nature of the human will, and the extent and efficacy of the grace offered in the Gospel.

"The most deplorable circumstance," observes this sensible and candid writer, "is, that the rancour and animosity which formerly disgraced the controversy, has in these times in no degree abated; and while the interests of truth have gained nothing, peace and good-will among brethren have been materially disturbed by it. I say among *brethren*, because there is no good reason why those of the two opposite parties should consider themselves other than as such: there is no good reason why they should not give to each other the right hand of fellowship, and walk together in the house of God as friends. Within the pale of the Establishment, there is sufficient room for both; and as it is the interest of our church that they should be united, so by her declared moderation on the intricate subjects involved in this contest, she has made provision to include both. In this indeed she has shewn the truest wisdom. While other Protestant Churches in Christendom have pronounced in a more unequivocal tone on the questions in debate, our own has taken a more diffident and less decided part; and, allowing of a greater latitude of interpretation, has thrown open the door to the good and pious of each description. The most superficial knowledge of our



ecclesiastical history may convince us, that among the brightest ornaments of our established religion there are to be numbered Calvinists, as well as opposers of Calvinism; and without plunging into the depths of the controversy, a candid mind may discover this much upon the face of it, that nothing is more injurious than for either side to wish to exclude the other from the bosom of our communion, and to set up its own opinions as the only legitimate test of true churchmanship."

These are sentiments with which our readers must be familiar, as it has ever been our object to inculcate them amidst the continued agitation of the Calvinistic controversy. A view of the difficulties which press with almost equal force on either side of the question, follows in the sermon before us, and of the points in which both parties substantially agree; from which the author forcibly argues the duty of mutual forbearance, candour, and charity; and above all, of prayer for the spirit of union and peace in the church. May that divine and truly Christian spirit increase and prevail amongst us!

The remaining twenty sermons in this volume comprise most of the important points of practical religion. They are written in that simple and unadorned, yet correct and impressive, style which is best adapted to parochial instruction; and though not originally intended for the press, and subject to the necessary disadvantages of posthumous publications, they are both honourable to the character of their excellent author, and calculated to be extensively useful. "Repentance towards God, and faith towards our Lord Jesus Christ," the renewal, the spiritual life, progress, warfare, and hope of the true Christian, form some of the topics presented to us in these discourses; and they are unfolded with a strength and simplicity of expression, with a warmth of feeling, and a holy fervour of exhortation and earnestness of application to the conscience and

the heart, which mark the compositions of one who was indeed "honest in the sacred cause." We shall give a few specimens upon some of the points which we have enumerated, and which will, we doubt not, render many of our readers desirous of possessing the volume from which they are extracted.

Several of the sermons before us display, with an equal and very extensive knowledge of the human heart, and of the nature of the Gospel, the causes of unbelief, and the dispositions necessary to the reception of Divine truth. Thus, the fourth sermon, on John iii. 19, entitled, "The Love of Sin the real Source of Unbelief," exhibits in a very striking point of view, the true cause of infidelity, and of rejecting the light of the Gospel; while the fifth, on the emphatic declaration of our Saviour, "I came not to call the righteous, but sinners to repentance," points out the reason why men of immoral characters more readily accepted his invitations than those who thought themselves righteous. After illustrating the prevalence of the pharisaic disposition in the formalist, the mere moralist, and the man of amiable disposition, Mr. Boucher thus admirably replies to a very common objection to this representation of Christianity:—

"But what," it may be said, "are amiable tempers to go for nothing? Are we to set no value upon the virtues of honesty, temperance, kindness, humanity? Is a man of correct manners no better than the profligate? Is the vilest sinner in a fairer way of becoming a Christian than the person who acknowledges the restraints, and is influenced by the dictates, of moral duty? Is it necessary to have led a vicious course of life before we can understand the Gospel, or become thorough converts to the religion of the Saviour? By no means. God forbid that any one of these suppositions should be entertained! God forbid that the Gospel should ever be so far misapprehended as for any one to imagine that morality is depreciated by it! Christianity

was obloquy to the one, was *glory* to the other. What tended to shame, defeat, and ruin, in the estimation of the blind and earthly-minded disciple, was chosen by Christ as the very means of confounding and triumphing over his enemies, and bringing about the actual completion of His gracious design in coming into the world."

It would be easy to multiply extracts, which, equally with the preceding, evince the enlightened judgment and the deep and animated piety of the author; and we could particularly thus point out to the notice of our readers two most useful sermons which follow, "on the Gospel-method of Sanctification," and on the duty of seeking "Wisdom from God." But we are unwillingly compelled to restrict our attention to the last two in the volume; one of which, as we learn from the preface, was the last composed, and the other the last preached, by their lamented author. Sermons thus written and delivered are associated with circumstances peculiarly interesting and impressive. We naturally inquire what were the admonitions which a minister of Christ, thus unconsciously to himself on the verge of an eternal world, was induced to address to his congregation, or what were the views which at that solemn period were particularly present to his mind? It will be satisfactory and gratifying to every Christian mind to know that in the one case, Mr. Boucher was led to reflect on "the Duty and Reward of Watchfulness," and, in the other, "the Nature of true Peace." On the former of these subjects, from Luke xii. 35—38, he considered the three following important points:—"1st. The uncertainty of the time when Christ will summon us to judgment; 2dly, The consequent necessity of our being always prepared for such a summons; 3dly, The happiness of those who shall be found ready to meet their Lord at his coming." Under this just and striking division of his subject the pious preacher

described, in very awakening terms, the extreme and acknowledged uncertainty of life; the awful consequences of death as summoning us into the presence of our Judge; the danger of carelessness in such a situation; the pernicious habit of deferring the work of religion; the nature of that preparation which our Lord so repeatedly inculcates, as consisting in an habitual expectation of His coming, in maintaining a sober, serious, watchful frame, and in the practice and exercise of repentance, faith, and universal holiness; together with the happiness promised to the watchful and prepared Christian in intimate communion with his glorified Redeemer. In the latter of these impressive discourses, he displayed the nature of true happiness or peace, as consisting in a sense of our reconciliation with God, and having an interest in His favour; in freedom from the tyranny of sinful passions; and in possessing an adequate support under present difficulties, and a sure refuge against future afflictions. Had their lamented author foreseen his approaching departure from the world, and his separation from those who had long been the objects of his pastoral instruction and care, he could scarcely have taken his farewell of them and of life in a more solemn and edifying manner. We doubt not that he was himself a partaker of that heavenly peace which he so beautifully describes, which nothing earthly can either give or take away; and that he was habitually prepared for the summons which, however suddenly and unexpectedly, dissolved the various tender and interesting ties which naturally bound him to the present life, and called him into an eternal world. This is, indeed, the most powerful consolation to those who knew his value, and who lament his loss.—May this tribute to his memory from one who cordially esteemed and loved him, while it tends to cherish the



remembrance of his worth, serve, above all, to illustrate the supreme excellence of that Gospel the promotion of which was the great object of his life, and the leading doctrines of which are so ably unfolded in the volume, which we would now, in conclusion, warmly recommend to our readers.

**PAMPHLETS, &c. ON THE PETERBOROUGH QUESTIONS.\***

(Continued from p. 190.)

It was with great reluctance we entered upon this controversy, and with equal reluctance that we resume it; but, considering the subject of the utmost importance to the interests of religion and the church, we should not feel that we discharged our duty if we did not bring it before our readers. We have thought it right to speak freely our opinion of the general measure which has given rise to the pamphlets before us, and we shall now speak with equal freedom of the theological character of the Bishop of Peterborough's Questions; but we are anxious that in animadverting, as we have felt ourselves compelled to do, on the conduct of a prelate who has suffered himself so grievously to disturb the peace of the church, by what we consider to be an arbitrary and most inexpedient stretch of official power, our remarks should not be construed into any thing like disrespect for that Right Reverend Bench of which he is a member.

Those of our readers who have followed us through the former part of our remarks, will recollect that we proposed for their consideration three points;—first, The legality of the Bishop of Peterborough's measure; secondly, Its expediency; and thirdly, The theological character of

his lordship's Questions. In the general view which we then took of the two former points, we feel confirmed by subsequent reflection, especially as regards the case of licensing a curate already in orders, and coming from another diocese with the regular testimonials.\* A variety of additional arguments have occurred to our minds, and some facts of importance connected with the practical operation of the Pe-

\* We observe, on looking back to our Review, page 174, that in our remarks on the 35th canon, we have applied the clause, "If the bishop have any lawful impediment," in the sense of "If the bishop have any impediment existing in his mind as to the fitness of the candidate;" but, on re-perusing the canon, we think that the words may be meant to apply to some personal impediment of the bishop—as if it had said, "If the bishop be lawfully hindered from examining the candidate, then he shall cause three ministers at the least, [not "his (single) deputy," as the Christian Remembrancer construes it,] carefully to examine him." This construction, if correct, will of course modify our remarks on the same page, relative to the expression "legal impediment;" but it does not at all interfere with our main argument derived from that canon, especially with regard to the abhorrence of the church for what we have there denominated the "sic volo, sic jubeo" system of the Bishop of Peterborough and his advocates. The bishop, it is expressly enjoined, shall not even proceed to the examination of a candidate, "but in the presence of those ministers that shall assist him at the imposition of hands,"—who shall be either of his cathedral church, or sufficient preachers, to the number of three at the least.—Our chief reason for insisting so much upon this point is, that a reasonable degree of publicity is one of the best human guarantees for preventing the abuse to which discretionary power is always liable; and because the habit of determining matters summarily, privately, and on ex-parte statements, if it be not timely checked, will, in the end, either render the church of England the most despotic and arbitrary system known in the civilized world; or, which is far the more probable issue, will make it so unpopular, and expose it to such public odium, as must speedily work its downfall.

\* For the list, see our last Number.

terborough Questions, have been communicated to us. These we shall pass over, at least for the present, and apply ourselves to a necessarily brief and cursory examination of the standard of divinity set up in this diocesan test of orthodoxy. We still call it a standard and a test, notwithstanding the quibbling and special pleading which have been employed to prove it merely a canonical mode of examination. It goes expressly upon the ground that the Thirty-nine Articles have not prevented variety of interpretations; that this variety of interpretation defeats the effect which they were *intended* to produce; and that therefore every bishop is authorized by the canons to do for the church what she has not done for herself, and to construct a Procrustean bed in his examination-room, to secure uniformity, even at the risk of mutilation, dismemberment, and destruction. Such is the object of the Bishop of Peterborough's Articles; which, though modestly entitled "Questions," are, as we have seen, and as his lordship himself remarks, a complete "system," drawn up to "exhibit" the writer's view of God's dealings with mankind. A fair and proper series of questions, *not* intended as a test or standard of doctrine, but simply for convenience in "examining," would be so contrived as not to "exhibit" the examiner's own view, but to elicit that of the candidate. But we trust it is superfluous to recur to this point, after the remarks in our former paper, and what, we may add, appears the general concurrence of opinion among those who have taken the trouble candidly to examine the subject.

Our first objection with regard to these questions, is their Socratic form; a form which every student knows was never calculated or intended to elicit the honest sentiments of a respondent, but either to entangle a captious disputant, or to entrap an unwary reasoner into an

admission of conclusions at which he revolts, by means of an artfully contrived series of interrogatories, the tendency of which he does not perceive till it is too late to retract his unsuspecting admissions. If they had issued from Lincoln, instead of Peterborough, we should have been inclined to illustrate our meaning by a local allusion well understood in that vicinity, under the name of a *decoy*, in which the matter is so well managed, that the unfortunate subject of the experiment thinks himself perfectly safe, and swimming on an open stream, till all at once, when he least suspects it, the toils close upon him, and he finds himself inextricably entrapped. There is no point so absurd as not to admit of this most insidious shew of demonstration. Suppose an Atheist wished to "exhibit" his own views respecting the being of a God to a young man incapable of threading the mazes of his sophistry; might he not ask in a tone quite as plausible as that of some of the Peterborough Questions,—

1. If there be a merciful Supreme Being, must he not wish to see his creatures happy?

2. Could not such a Being, endowed with Omnipotence, effectually prevent their ever being otherwise than happy?

3. Is not permission, where there is full power to prevent, a virtual sanction?

4. Are mankind always happy?

5. If then a merciful Supreme Being must wish to see his creatures happy, and an omnipotent Supreme Being could easily prevent their being otherwise, and if permission is a virtual sanction, does it not necessarily follow from the actual misery which is observable in the world THAT NO SUCH BEING EXISTS?

Every intelligent reader will instantly detect the various gross fallacies involved in this argument; and, we think, will concur with us, that the *similar* mode of interroga-



tion employed in the Peterborough Questions is utterly at variance with a fair and honourable investigation of the theological sentiments of a candidate for orders, raw probably from college, and utterly incapable, in nine instances out of ten, of groping his way to day-light through such a labyrinth of perplexity. And it is very remarkable, that on that fundamental doctrine of the Christian revelation, the doctrine of the Trinity, and with reference to the offices of the three Divine Persons, (which, by the way, the Bishop of Peterborough seems to have utterly forgotten till he had constructed the whole of his other articles, and which, at all events, he has merely tacked on as a rider at the end of his Questions, and dispatched in four brief queries,)—it is very remarkable, that on this fundamental part of Divine revelation, his lordship has laid aside his Socratic subtleties, and, after demanding, “Are not the persons in the Holy Trinity equal in power, though different in office?” is content to ask, in a distinct and open manner, without either leading-questions, or what logicians call negatives-pregnant, “What is the office of God the Father? What is the office of God the Son? What is the office of God the Holy Ghost?” This is the legitimate mode of examining a probationer, with a view to come at his real and unbiassed sentiments: and why, we would ask, was not this mode retained throughout the whole of his lordship’s questions? But even in this last chapter, which we have thus incidentally touched upon, nothing can be at once more redundant and deficient than this new set of articles. For instance, while the Trinity is spoken of, and each person in it is separately styled God, the *Unity* of the Godhead is passed over in silence; so that a man who should actually believe in three Gods, as well as in three Persons, might pass muster, while the slightest difference from his lordship on far less vital subjects would be

Christ. Observ. No. 252

observed, and probably ensure rejection. His lordship’s defenders will reply, that the first five Articles of the Church are alluded to in a note, in order to supply this apparent defect; and that the very first line of those Articles runs, “There is but one living and true God,” &c., so that it was not requisite to construct a question expressly for the occasion. Very true; and his lordship’s opponents may fairly ask, in reply, why his lordship was not content to abide by the same rule in other instances. Or, is his lordship to be the judge for the Church where her Articles are sufficient, and where they are insufficient; where they may be hazarded “without note or comment,” and where they require “a safeguard” or “corrective?” But the whole matter is so perfectly anomalous that we scarcely know where to begin or where to end our animadversions; and, indeed, we might appeal to every reasonable man whether it is not superfluous to argue with a writer who ends where all other writers begin, and begins where others end; who, in “a *connected view*”—not a list of cursory questions—but “a *connected view* of God’s dealings with mankind,” enters on the subjects of redemption, original sin, free will, justification, salvation, predestination, regeneration, and renovation, before ever he tells us, except incidentally, that there is a God at all, and who makes the first and fundamental articles of his church the last subjects of his official inquiry. But let not Arians and Socinians too hastily triumph; for though they may accompany his lordship a few stages farther than Calvinists, and Methodists, and Evangelicals, are likely to do, they are sure to be found out at last; and by the time they come to the eighty-second mile-stone of their journey, will inevitably discover that they must part. We do not mean to insinuate that there were not minor obstacles in their way at earlier stages of their progress; but certainly

they are not uncivilly attacked in these Questions, after the rude manner of the Thirty-nine Articles, by having the door shut in their faces *at the very outset*. Hall, and Leighton, and Hooker, and Whitgift, and Usher, and similar intruders would soon be stopped. Pelagius and Dr. Taylor might manage matters much more amicably; and even the pope would not very readily find the doctrines of his church an insuperable barrier to his progress: though, after all, we question whether there is a man in the United Kingdom who could honestly follow his lordship's course *throughout*; and even those who agree in his general conclusions, if such persons there be, might not be prepared to admit all his arguments and inferences. Even our—and his lordship's—worthy friend the “Christian Remembrancer,” would occasionally halt, and would stand in danger of losing his license, did he dare, on being subjected to this new test of orthodoxy, to talk as he now does, of “the Bishop's misapprehension of 2 Cor. iii. 17,” &c.—And here, to be quite serious, is it not a most arbitrary and novel, and we may add most unreasonable, mode of procedure in an official functionary to expect, not only that all his clergy should be in every, the minutest, article of belief coincident in sentiment with himself, but that they should arrive at their conclusions precisely in his own way, and admit every part of his premises as well as his inferences? No church, no individual, we believe ever before required such a sacrifice. It is a thing never expected, never heard of, in public life. What would his lordship say if his “patrons,” as he is wont to call the cabinet ministers who nominated him to his preferment, were to expect that every bishop who happens to vote with them in parliament, should come at his conclusions *only in one way*, and be considered an ungrateful oppositionist, unless his arguments, as well

as his *inferences*, exactly tallied with their own? The celebrated divorce-clause, in the Bill of Pains and Penalties, we might suppose would have taught his lordship a lesson on this subject. Of the various prelates who came to the same general conclusion with the Bishop of Peterborough on that occasion, how many, we would fain know, agreed with him, or with each other, in all the antecedent steps, or viewed every fact, argument, text and illustration in precisely the same light? We ourselves have often had the honour to agree with his lordship in some of his conclusions, and yet to be at war with his premises; or to admit some of his premises, and to reject his conclusions. We have always, for example, strongly felt, with the Margaret Professor of Divinity at Cambridge, the utility and importance of churchmen distributing the Prayer-book as widely as possible, and would readily sign an “Article” recognising the duty; but we should shrink from arriving at our conclusion by means of a process which appeared to our feeble intellect to imply that the word of God needed a safeguard or corrective. Or suppose that we agreed with the Bishop of Peterborough, that Eighty-seven “Questions” were necessary, because the legal articles and subscriptions were not sufficient to discover men's real sentiments, we might still frame those questions in a manner very different from his lordship. We might say, for instance, Does not the Sixth Article enumerate the books which constitute Canonical Scripture? Has not the Bishop of Peterborough repeatedly given his unfeigned assent and consent to this as well as the other Articles, as often as he has received preferment in the church or the university? Has he not at the same time, as the translator and editor of Michaelis's Introduction to the New Testament, given wide circulation



to sentiments utterly inconsistent with the Sixth Article, and that without sufficient safeguards and correctives to the evil? May not "candidates for orders" have been heretically swayed by hearing so learned a man as Michaelis assert, through the medium of the Bishop of Peterborough's translation, "I am unable to find a satisfactory proof of the inspiration of the Gospels of St. Mark and St. Luke, and the Acts of the Apostles; and am strongly inclined to the negative?"\* May they not also entertain lurking doubts respecting the inspiration of the Apocalypse, as some divines, professors, and even bishops have done before them?† And would it not, under all these circumstances, be well to frame a string of connected "questions" to detect their *real* opinion on the Sixth Article? We could suggest various other equally useful inquiries; some of which would be of very easy construction, as they flow more naturally from the text than certain of his lordship's questions and implied answers, which, however really and substantially coincident with the Articles, do not so immediately strike a superficial observer, but often require considerable learning and "abstract argument" to establish the connexion. We recommend his lordship to take the Thirty-fifth, as one of the simplest: two questions would do the business:—

1. Do not the Homilies contain "a godly and wholesome doctrine?"

2. Are they not "necessary for these times," and worthy of being diligently read in churches that they may be understood by the people?

To prevent misconception, a note might be added to shew that they are not so necessary for *the present* times; and another, to prevent the inference, that because they are to be read in churches they may be so

in private houses; and a third, to reprobate societies for their distribution.\*

But it is time to refer more particularly to the Questions before us; our allusions to which have begun, like the Questions themselves, at the wrong end, and which must still be somewhat discursive and cursory, since to follow the whole series throughout would require a volume instead of a few pages of a periodical journal. Our readers will find the Questions themselves in our last Number, p. 161.

The first chapter is entitled, "Of Redemption by Jesus Christ." The conclusion at which it arrives (see the sixth question) is, that "it is necessary to examine, first, the state in which we were left by the fall of Adam; and, secondly, our deliverance from that state through the death of Christ." In this conclusion all Christians must agree; but how is it brought out? By the following propositions: That Christ died for all men; but that all men will not be saved; nevertheless that God is willing that all men *should* be saved; consequently, that those who fail of salvation fail through their own fault; and that therefore it behooves us to inquire into the terms of our redemption, in order to learn what is necessary on our parts towards the obtaining of everlasting salvation.

Had these sentences occurred in the course of an ordinary sermon or essay we should have passed them over without any particular remark, as propositions substantially correct, though not very accurately enunciated. But, in their present station, their author himself would not be disposed to admit of such a summary critique; for they are not popular statements, but nicely-weighed and "connected" propositions, the intended effect of which mainly lies in their minute shades of expres-

\* See Christian Observer for 1802, p. 727.

† Ibid. p. 728.

\* See Christian Observer for 1812, p. 395.

sion. Thus the fourth proposition, that men "fall of salvation through their own fault," though in itself a scriptural truth, is, we fear, intended indirectly to convey an idea that we must be in some measure indebted for salvation to our own goodness or merit—an idea which is quite unscriptural. The first question is intended to lay hold of those who believe in the doctrine of particular election: but it fails of its object; for even the author of "Episcopal Innovation," who is evidently a Calvinist, replies, "We acknowledge that the passages of Scripture and the liturgy referred to, prove that Christ died for all men;" but then he adds, that "this admission has nothing to do with the denial, that He died with a special view to the salvation of the elect." We have not quoted this reply with reference to its logic or divinity, but simply to shew how futile are such questions to procure uniformity of opinion. The fifth question is singularly ambiguous: it speaks of "the terms of our redemption;" but put what construction we will on this expression, it involves his lordship's argument in error and perplexity. From the context we conceive, that by "terms of our redemption," his lordship must intend "certain terms which, when Christ redeemed us, He made necessary to our final salvation." His lordship means, therefore, in fact, what he would call "terms of salvation," and his object is to shew us that we ought to inquire into the nature of those terms. But, to say nothing of the unscriptural sound of the expression, whatever be its precise import, it is quite inconsequent first to speak of redemption as *universally* procured by Christ, and then to speak of *terms* which necessarily limit it to true believers. Our redemption was free and unrestricted; without money and without price—without terms and without conditions; and it extended to the whole human race, in consequence of the "full, perfect,

and sufficient sacrifice, oblation, and satisfaction offered for the sins of the whole world." Yet notwithstanding this universal atonement, it is still true that we must each personally repent and believe, and that we must each be renewed in the spirit of our minds; and that without holiness, personal and individual holiness, no man shall see the Lord. If his lordship means nothing more than this, we can only say that the expression intended to convey his meaning, namely, "terms of redemption," is singularly inapposite. In what part of the Scripture did his lordship learn that Christ redeemed mankind "upon terms?" We should contend that repentance, faith, holiness, and good works were not *terms of redemption*, but things consequent upon it. Redemption is past: it is finished, complete, and irrevocable. Our acceptance of the offer of mercy, our repentance and faith, our justification, sanctification, and final salvation, are subsequent to our redemption, and constitute the blessing procured by that redemption, and freely offered to men; but they are not the "*terms of our redemption*." If we understand the Bishop of Peterborough rightly, his sentiment amounts in fact to the doctrine of particular redemption; for if we were redeemed, not absolutely, but only on terms, then those who do not comply with those terms were not redeemed at all, and therefore Christ did *not* die for all men, but only for those whose compliance was *foreseen*. The *latent hypothesis* upon which alone the chapter before us can stand, is, that Christ redeemed us upon an implied supposition that we should prove ourselves in some measure *worthy* of redemption by accepting certain proposed terms. We incline, however, upon the whole to think, notwithstanding the apparent solicitude with which these Questions are drawn up, that the chief perplexity arises from an inadvertence in using the expression, "terms of redemption," where



his lordship meant to say, "terms of salvation."

The second chapter is on the doctrine of original sin. The effect, whatever may be the intention, of this chapter appears to us to be to explain away the strong statements of Scripture, and of the church, respecting original sin, and to reduce the doctrine itself to a mitigated hypothesis, as little consistent with the actual phenomena of the case, as with the known sentiments of our Reformers, and the clear and unambiguous language of our established formularies. The first question, on which all the rest depend, exhibits one of the most extraordinary contortions, not to say perversions, of a plain undeniable proposition which we ever met with in theological polemics. The church asserts, of original sin, in her Ninth Article, that it is that "whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit, and therefore, in every person born into this world, it deserveth God's wrath and damnation;" or, as it is in the Latin version, which, as our readers know, was prepared at the same time as the English, and, as Burnet remarks, was "equally authentic" with it; that "*ab originali justitia quam longissime distet, ad malum suâ naturâ propendeat, et caro semper adversus Spiritum concupiscat; unde in unoquoque nascentium, iram Dei atque damnationem meretur.*" Was it possible for the most complete master of language to imagine or put together words more strong, decisive, and unequivocal? Yet the Bishop of Peterborough has contrived, by the turn of his argument, to intimate, that this Article maintains the *mitigated* and unscriptural hypothesis which it seems to have been the very intention of the Article to oppose. "Did the fall of Adam," says his lordship, "produce such an effect on his posterity that

mankind became thereby a mass of mere corruption, or of absolute or entire depravity; or is the effect only [*only!*] such that we are very *far gone*, [*only* 'quam longissime!' 'as far as possible'] from original righteousness, and of our own nature *inclined* to evil?" His lordship marks *far gone*, and *inclined*, in italics; the latter apparently in order to soften down the real meaning of *inclined*, as used in its scholastic sense of *strongly prone to*, (*propendeat*, as it stands in the Latin version,) into its "mitigated" colloquial sense, as when we say, "I am inclined, or disposed, to walk or ride." The former gives the sentence the air of a mere passing assertion couched in the positive degree; whereas its jet and force is in the intensive *very*, which converts it into a superlative, and makes it more nearly commensurate with its correlative *quam longissime*. In the third question the *very* is dropped altogether; and why, on the same principle of mitigation, which led to its exclusion, the *far gone*, and indeed the whole sentence, did not share the same fate, is not very obvious, except it were that the Article being so prominent could not in decency be overlooked, or, if it were, his lordship might perhaps have been awkwardly reminded of it by a candidate, in proof of a doctrine very different from his lordship's.

But, in the name of plain faith and right dealing, is this the way in which established documents are to be twisted by public functionaries, whose office it is to explain and enforce them in their plain grammatical import, and not to dilute them till they lose all their strength and colour? If a college tutor should inform a parent that his son was "*as far distant as possible* from all that was good, virtuous, or decent; and was prone (*propendeat*—*inclined*.) by his very nature, to all that was evil," would any man in his senses take this for a comparative com-

pliment, or argue after the fashion of these Questions, "Was it meant that my son is an absolutely depraved and wicked man, or *only* that *quam longissime distet* from all that is good, and *propendeat* to all that is evil?" So much for his lordship's construction of the Ninth Article.

But the Homilies are also a recognised and highly important part of the formularies of the church; and Mr. Wilson shall inform us how *they* speak on this subject.

"But let us see how the Church of England describes man as he is by nature, and we shall find her giving a *description* of him which this second chapter evidently blames: let us quote her own authorized documents. The second part of the Homily of the Misery of Man thus describes him: 'Forasmuch as the true knowledge of ourselves is very necessary to come to the right knowledge of God, ye have heard, in the last reading, how humbly all good men always have thought of themselves; and so to think and judge of themselves are taught of God their Creator by his holy word: for of ourselves we be crab-trees that can bring forth no apples. We be of ourselves of such earth as can bring forth but weeds, nettles, brambles, briars, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor ANY THING ELSE THAT GOOD IS, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and *not the fruits of man*.' . . . . 'Thus we have heard how evil we be of ourselves; how of ourselves, and by ourselves, we have NO GOODNESS, help, nor salvation; but contrariwise sin, damnation, and death everlasting.' The Homily on the Nativity thus describes the state of man by the fall: 'Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the IMAGE OF THE DEVIL; instead of the citizen of heaven, he was become the bond slave of hell, having in himself NO ONE PART OF HIS FORMER PURITY AND CLEANNESSE, but being ALTOGETHER spotted and defiled; insomuch that now he seemed to be NOTHING ELSE BUT A LUMP OF SIN, and therefore, by the just judgment of God,

was condemned to everlasting death . . . . This so great and miserable a plague . . . . fell not only on him (Adam) but also on his posterity and children forever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment which their forefather by his offence most justly had deserved.' . . . . The Homily for Whit-Sunday says, 'Man of his own nature is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, WITHOUT ANY SPARK OF GOODNESS IN HIM, WITHOUT ANY VIRTUOUS OR GODLY MOTION, ONLY GIVEN TO EVIL THOUGHTS AND WICKED DEEDS.'\* In

\* To these passages selected by Mr. Wilson, we add a few more, which have met our eye as we turned over the leaves of the Homilies.

"All men of their *evilness* and *natural proneness* be so universally given to sin, that God repented that ever he made man." Hom. ii. Part I.

"St. Paul in many places, painteth us out in our colours, calling us the *children of the wrath of God* when we be born; saying also that we cannot think a good thought of ourselves; much less can we say well or do well of ourselves." Ib.

"We are of ourselves *very sinful, wretched, and damnable*" "As of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation." Ib. Part 2.

"Was not this a wonderful great love towards us," (viz. the love of God in redemption)—"that were by nature *children of wrath, and firebrands of hell-fire*?" Hom. xxiv.

"Before Christ's coming into the world, all men universally were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness, and in the shadow of death; to be short, nothing else but children of perdition, and inheritors of hell-fire." Ib.

"Adam took upon him to eat thereof, and in so doing he died the death; that is to say"—"He was no longer a citizen of heaven, but a *fire-brand of hell, and a bond-slave to the devil*"—and "now neither he, nor any of his had any

(viz. God selfe Part



the Confession, our Church says, 'There is no health in us;' and St. Paul says (Rom. vii. 18.) 'For I know that in me, that is, in my flesh, dwelleth no good thing.'

"Now, though we do not find in the Homilies the phrases, 'a mass of mere corruption,' or 'of absolute or entire depravity,' yet we find these expressions: 'We have NO GOODNESS;—' NO ONE PART of his former purity and cleanness;—'ALTOGETHER spotted and defiled;—'nothing else but a LUMP OF SIN;—'WITHOUT ANY SPARK OF GOODNESS in him.' And where is the difference between 'a mass of mere corruption,' which seems so offensive to his lordship, and these expressions? But these are the authorized expressions of the Church of England: her clergy are bound to preach according to them; and, in describing human depravity, are warranted in the use of them. Will then the present Bishop of Peterborough assert, that to preach or write thus has 'a tendency to destroy all sense of virtue or moral goodness?' Will he say that the Homilies which I have quoted do not 'contain a godly and wholesome doctrine?' Art. 35. Will he say that they contain an ungodly and unwholesome doctrine, which cannot come from God? I do not wish to be considered either as the advocate or opposer of the phrase, 'a mass of mere corruption;' but it will require no small degree of acumen to discover much, if indeed any, difference of meaning between that phrase, and the phrases employed in the Homilies, to describe human depravity: and the object of this second chapter appears to me nothing less than to lower the doctrine of original sin below the

right or interest at all in the kingdom of heaven, but were become *plain reprobates and castaways, being perpetually damned to the everlasting pains of hell fire.*" Hom. xxv. Part 2.

"We are all miserable persons, sinful persons, damnable persons, justly driven out of paradise, justly excluded from heaven, justly condemned to hell fire." Ib.

"Hard it is to subdue and resist our nature so corrupt and leavened with the sour bitterness of the poison, which we received by the inheritance of our old father Adam." Hom. xxvi.

"Our pride shall thereby be abated," (viz by our knowing that all good is from God) "perceiving nothing to come of ourselves but sin and vice." Hom. xxix. Part 2.

standard which the Church of England has adopted. Nor is it out of place to mention here, that grave and deep-thinking moralists have both doubted and denied the existence of a *natural moral sense* in man: what wonder, then, if sound divines, in the language of our Homilies assert, that man is 'without any spark of goodness.'" pp. 33—37.

After reading the extracts from the Homilies in this passage and the note, our readers will perhaps feel inclined to word his lordship's first question as follows: "Did the fall of Adam produce such an effect upon his posterity, that mankind became thereby a mass of mere corruption, and absolute entire depravity; or, is the effect *only* such that we are 'a lump of sin,' 'altogether spotted and defiled,' 'without any spark of goodness,' 'firebrands of hell,' 'bond-slaves of Satan,' &c. &c.? Utrum horum mavis accipe.

In quoting the above expressions, we do not undertake to say that they are all in the best taste; or such as a modern divine would do well to adopt. But our controversy with the Bishop of Peterborough is not on the matter of taste, but of orthodoxy; not on the diction of our church, but its tenets. Indeed, if we come to the matter of *taste*, the Socinian will inform his lordship that it is in very ill taste to say man is *far gone*, or gone at all, from righteousness, and that it is grievously unclassical to speak of human nature as even *inclined* of itself to evil. And here we feel "inclined" in passing, to give a word of advice to both parties. Those who hold the *real* tenets of the Bible and the church on this awful question we would earnestly urge not to indulge in a crude, harsh, exaggerated kind of language, in speaking of a doctrine so awful and humiliating that it ought never to be mentioned but with "weeping, and mourning, and wo." It is certainly not without reason that objections are sometimes made to such expressions, if such are used, as mankind being "a mere mass of

corruption ;” expressions, however, which it is but justice to say we do not recollect to have seen employed by any sound and sober divines of the present day. The language of Scripture is our best model in speaking or writing on this painful and humbling topic. It is far more important that its real nature should be felt, than that language should be strained to heighten its shades. A deep and affecting belief of the scriptural doctrine of original sin is not best produced in the minds of men by *blackening*, if we may so say, the character of human nature ; but by freely allowing that much is to be found in it of amiableness, of honour, and of virtue ; yet at the same time shewing, notwithstanding all this, that the natural heart is at enmity with the holy and spiritual law of God—that the root and spring of all *true* morality is wanting—that the love of our Creator no longer reigns naturally in our breast—and that, in short, the life of the most moral man, when viewed by the light of Scripture, evidences as certainly, though not as glaringly, the truth of this fundamental doctrine, that by nature we are children of wrath, because children of corruption, as the most vicious actions of the overtly profane.\*

To theologians of the opposite class our advice is very brief ; namely not to suffer their “taste,” or their *à priori* views of human nature, to interfere with their candid examination of a simple fact, as to what is the doctrine of Scripture and the church on this important subject ; and still less to allow themselves to shrink from a cordial admission of a divinely-revealed truth, because it happens to have been sometimes enunciated in a manner revolting to their feelings or their judgment.

\* See this subject most luminously treated in Dr. Chalmers’s Sermons in the Tron Church, Glasgow.

The other questions in this chapter are intended to shew the evil *consequences* arising from the unmitigated hypothesis respecting original sin. If, however, the doctrine be proved to be the doctrine of Scripture and of the church, these charges recoil upon the propounder. The Bishop of Peterborough asks triumphantly, “Does the notion of man’s total corruption, or absolute depravity, produce in general what is considered its chief recommendation, a deep sense of humility?” To which we answer, that whether in our apprehension it does or does not, is no argument as to its truth or falsehood, any more than the answer to the inquiry, Do the Bishop of Peterborough’s Questions produce peace and good-will among churchmen? would decide the controversy as to their being legal or scriptural. “Has Christianity,” the infidel might ask, “produced all those blessed effects upon the earth which its disciples say belong to its legitimate operation?” No, it is replied ; but it has a *tendency* to do so ; and it is not the fault of the Gospel, but of men’s minds, if it do not in fact, as well as in theory, do so. So we say the doctrine of human corruption has a *tendency* to produce humility, and it is not the fault of the doctrine, but of the receiver, if the effect do not always follow its reception. The author of “Episcopal Innovation” very properly observes on this part of the subject :

“Our Church-service uniformly considers ‘humility’ to be in proportion to our ‘sense’ of guilt and ‘depravity ;’ and therefore, in the moments of lowest ‘humility’ and self-abasement, it makes confession of sin, in language which cannot be heightened or deepened in force of expression. The General Confession, and the acknowledgments of sin and unworthiness in the Communion Service, are models of perfection, and specimens of an exceedingly ‘deep sense of humility’ produced by the ‘notion of man’s total corruption.’ As ‘miserable offenders, miserable sinners,’—‘we acknowledge and bewail our



manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against the Divine Majesty, provoking most justly his wrath and indignation against us.' We declare, 'we are not worthy so much as to gather up the crumbs under his table;' and that the sense of our sin produces a 'burden intolerable.'

"The deepest 'humility' specified in Scripture has arisen from the highest sense of human depravity: as by Job, for instance; 'Behold I am vile—I abhor myself, and repent in dust and ashes.' David; 'Wash me thoroughly from mine iniquity—my sin is ever before me—I was shapen in iniquity—create in me a clean heart, O God—a broken and a contrite heart, O God, thou wilt not despise.' Isaiah; 'Wo is me! I am a man of unclean lips—we are all as an unclean thing.' And St. Paul; 'In me, that is, in my flesh, dwelleth no good thing.'" pp. 5, 6.

From the unfair way in which the second question of this chapter is drawn up, by omitting the words "*tend to produce*," or somewhat of similar import, our readers may infer the spirit in which the whole tissue is woven. "Does a bright fire always warm a traveller in a frosty night?" No, for he may be at a hundred miles distance. The fault, however, is not in the fire which has a powerful *tendency* to warm all who come within the sphere of its influence. The remainder of the questions are equally illusory. The third, for instance, asks; "Has not the *frequent repetition* of the doctrine" in question, "a tendency to destroy all sense of virtue or moral goodness?" The reader will perceive that in this question the blame is attached not to the doctrine itself, but to its *frequent repetition*; whereas in the fourth question, it is assumed as proved, that it is the *doctrine itself*, and not merely the *frequent repetition of it*, which does the mischief. Every logician knows that it is in this silent changing of the terms of a proposition that much of the art of fallacious and sophistical reasoning consists. For example: "Would not the *frequent*

*repetition* of the same sermon, however excellent, in St. Mary's pulpit, have a tendency to disgust the gentlemen of the University?" Yes:—well then; "If *sermons*, however excellent, have a tendency to disgust the gentlemen of the University," &c. Every reader sees the sophistry of such a mode of inquiry; and the Bishop of Peterborough's Questions abound with equally glaring instances of sophistical argumentation. The answerer is first entrapped into an admission: but this is not enough; for, in a sentence or two after, *another* admission, *purporting* to be the same, though by no means the same, but a much larger one, is substituted, as if it had been actually made, in order to ground upon it the desired inference—an inference distant *as far as possible* from the premises. Cambridge men were wont to be more mathematical in their reasonings. We, however, only point this out in passing; for, to return, if the doctrine in question be bad, it is bad whether repeated seldom or often.\* A sermon is neither the more nor the less orthodox for happening to be preached one Sunday at Cambridge, and "repeated" the next at Peterborough; nor would "frequent repetitions" of it in every church in the diocese at all alter the original tendency of its concoction.—But we must quit this chapter for the next; though if our readers choose to look over the remaining questions, they will find ample room for additional

\* How very differently the framers of our Homilies judged on this subject from the Bishop of Peterborough, may be seen in the following passage, among others. "But that this" (*viz.* a troubled spirit, a broken and contrite heart) "may take place in us, we must be diligent to read and hear the Scriptures and word of God, which most lively do paint out before our eyes our *natural uncleanness*, and the enormity of our sinful life. For, unless we have a *thorough feeling* of our sins, how can it be that we should earnestly be sorry for them?"

corruption ;” expressions, however, which it is but justice to say we do not recollect to have seen employed by any sound and sober divines of the present day. The language of Scripture is our best model in speaking or writing on this painful and humbling topic. It is far more important that its real nature should be felt, than that language should be strained to heighten its shades. A deep and affecting belief of the scriptural doctrine of original sin is not best produced in the minds of men by *blackening*, if we may so say, the character of human nature ; but by freely allowing that much is to be found in it of amiableness, of honour, and of virtue ; yet at the same time shewing, notwithstanding all this, that the natural heart is at enmity with the holy and spiritual law of God—that the root and spring of all *true* morality is wanting—that the love of our Creator no longer reigns naturally in our breast—and that, in short, the life of the most moral man, when viewed by the light of Scripture, evidences as certainly, though not as glaringly, the truth of this fundamental doctrine, that by nature we are children of wrath, because children of corruption, as the most vicious actions of the overtly profane.\*

To theologians of the opposite class our advice is very brief ; namely not to suffer their “taste,” or their *à priori* views of human nature, to interfere with their candid examination of a simple fact, as to what is the doctrine of Scripture and the church on this important subject ; and still less to allow themselves to shrink from a cordial admission of a divinely-revealed truth, because it happens to have been sometimes enunciated in a manner revolting to their feelings or their judgment.

\* See this subject most luminously treated in Dr. Chalmers’s Sermons in the Tron Church, Glasgow.

The other questions in this chapter are intended to shew the evil *consequences* arising from the unmitigated hypothesis respecting original sin. If, however, the doctrine be proved to be the doctrine of Scripture and of the church, these charges recoil upon the propounder. The Bishop of Peterborough asks triumphantly, “Does the notion of man’s total corruption, or absolute depravity, produce in general what is considered its chief recommendation, a deep sense of humility?” To which we answer, that whether in our apprehension it does or does not, is no argument as to its truth or falsehood, any more than the answer to the inquiry, Do the Bishop of Peterborough’s Questions produce peace and good-will among churchmen ? would decide the controversy as to their being legal or scriptural. “Has Christianity,” the infidel might ask, “produced all those blessed effects upon the earth which its disciples say belong to its legitimate operation ?” No, it is replied ; but it has a *tendency* to do so ; and it is not the fault of the Gospel, but of men’s minds, if it do not in fact, as well as in theory, do so. So we say the doctrine of human corruption has a *tendency* to produce humility, and it is not the fault of the doctrine, but of the receiver, if the effect do not always follow its reception. The author of “Episcopal Innovation” very properly observes on this part of the subject :

“Our Church-service uniformly considers ‘humility’ to be in proportion to our ‘sense’ of guilt and ‘depravity ;’ and therefore, in the moments of lowest ‘humility’ and self-abasement, it makes confession of sin, in language which cannot be heightened or deepened in force of expression. The General Confession, and the acknowledgments of sin and unworthiness in the Communion Service, are models of perfection, and specimens of an exceedingly ‘deep sense of humility’ produced by the ‘notion of man’s total corruption.’ As ‘miserable offenders, miserable sinners,’—‘we acknowledge and bewail our



manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against the Divine Majesty, provoking most justly his wrath and indignation against us.' We declare, 'we are not worthy so much as to gather up the crumbs under his table;' and that the sense of our sin produces a 'burden intolerable.'

"The deepest 'humility' specified in Scripture has arisen from the highest sense of human depravity: as by Job, for instance; 'Behold I am vile—I abhor myself, and repent in dust and ashes.' David; 'Wash me thoroughly from mine iniquity—my sin is ever before me—I was shapen in iniquity—create in me a clean heart, O God—a broken and a contrite heart, O God, thou wilt not despise.' Isaiah; 'Wo is me! I am a man of unclean lips—we are all as an unclean thing.' And St. Paul; 'In me, that is, in my flesh, dwelleth no good thing.'" pp. 5, 6.

From the unfair way in which the second question of this chapter is drawn up, by omitting the words "*tend to produce*," or somewhat of similar import, our readers may infer the spirit in which the whole tissue is woven. "Does a bright fire always warm a traveller in a frosty night?" No, for he may be at a hundred miles distance. The fault, however, is not in the fire which has a powerful *tendency* to warm all who come within the sphere of its influence. The remainder of the questions are equally illusory. The third, for instance, asks; "Has not the *frequent repetition* of the doctrine" in question, "a tendency to destroy all sense of virtue or moral goodness?" The reader will perceive that in this question the blame is attached not to the doctrine itself, but to its *frequent repetition*; whereas in the fourth question, it is assumed as proved, that it is the *doctrine itself*, and not merely the *frequent repetition of it*, which does the mischief. Every logician knows that it is in this silent changing of the terms of a proposition that much of the art of fallacious and sophistical reasoning consists. For example: "Would not the *frequent* Christ. Observ. No. 232.

*repetition* of the same sermon, however excellent, in St. Mary's pulpit, have a tendency to disgust the gentlemen of the University?" Yes:—well then; "If *sermons*, however excellent, have a tendency to disgust the gentlemen of the University," &c. Every reader sees the sophistry of such a mode of inquiry; and the Bishop of Peterborough's Questions abound with equally glaring instances of sophistical argumentation. The answerer is first entrapped into an admission: but this is not enough; for, in a sentence or two after, *another* admission, *purporting* to be the same, though by no means the same, but a much larger one, is substituted, as if it had been actually made, in order to ground upon it the desired inference—an inference distant *as far as possible* from the premises. Cambridge men were wont to be more mathematical in their reasonings. We, however, only point this out in passing; for, to return, if the doctrine in question be bad, it is bad whether repeated seldom or often.\* A sermon is neither the more nor the less orthodox for happening to be preached one Sunday at Cambridge, and "repeated" the next at Peterborough; nor would "frequent repetitions" of it in every church in the diocese at all alter the original tendency of its concoction.—But we must quit this chapter for the next; though if our readers choose to look over the remaining questions, they will find ample room for additional

\* How very differently the framers of our Homilies judged on this subject from the Bishop of Peterborough, may be seen in the following passage, among others. "But that this" (viz. a troubled spirit, a broken and contrite heart) "may take place in us, we must be diligent to read and hear the Scriptures and word of God, which most lively do paint out before our eyes our *natural uncleanness*, and the enormity of our sinful life. For, unless we have a *thorough feeling* of our sins, how can it be that we should earnestly be sorry for them?"

comment. The fifth is peculiarly unfair; because it obliquely implies that the believers in original sin lay the blame of it on God. "Do we exalt the *Creator* by degrading the *creature*?"—Certainly not; but who degrades the creature? We do not "degrade" the creature by describing him as God describes him: he, alas! degraded himself: and we *do* exalt the *Creator* by magnifying the riches of his mercy in the provision made for the restoration of his lost image, as well as of forfeited happiness, in offending man, by the atonement of the Son of God. It is thus the Homilies reason: "Now, if any man will ask, what shall it avail us to know that every good gift of nature and fortune, and every perfect gift of grace concerning the soul, to be of God, and that it is his gift only? For many causes it is convenient to us to know it"..... "our pride shall thereby be abated, perceiving nought to come of ourselves but sin and vice: if any goodness be in us, to refer all laud and praise for the same to Almighty God." Hom. xxix.

The THIRD chapter, on Free Will, professes to deduce its positions from one of the Articles, the Tenth; but the doctrine which it aims to establish, is as unlike that of the Article as "Hyperion to a satyr." The Article asserts, that "The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [going before] us, that we may have a good will, and working with us when we have that good will." Now it would be too much for any one to expect that a candidate should at once roundly assert in the face of so unambiguous an article, that man *can* turn and prepare himself by his own natural strength

and good works, to faith and calling upon God. Accordingly the Bishop admits, that it is not in the power of man, without the assistance of God to do what is pleasing and acceptable to him, and that Divine assistance is necessary to obtain [Quere, *produce*?] the will to do so. But the effect of these necessary admissions is entirely nullified by the subsequent reasoning. The object of the Article of the Church is to lead us to ascribe the glory of our salvation to God; and to remind us that he is the sole Author of our conversion and sanctification. The object of the Bishop's Questions seems to be to vindicate man's claim to a "share in the work of his own salvation," and, as it appears to us, of the *merit* also; for if his lordship means only that it is our duty to repent, believe, and obey, and that these are indispensable to our salvation, we cannot see what the subject has to do with the Tenth Article, and we are yet to learn who, except the Antinomian, is so wild as to deny this obligation. But the "power" and the "will" to repent, believe, and obey, are *derived* solely from God: there is, properly speaking, no "sharing" in *this* part of the work; and it is this to which alone the Article refers. Man, it is true, repents, but the repentance he exercises is God's gift: Christ was expressly exalted to *give* repentance. Man also believes, but the faith he exercises is not of himself; it also is "the gift of God." If we evidence any holy desires, or good counsels, or just works, still our church teaches us, in consonance with the Scriptures, that these likewise proceed from God, of whose "only gift it cometh," that even His "faithful people do unto him any true and laudable service." But we need go no further than the Article itself, which is quite decisive as to the view of the church upon the subject, and we seriously think words more completely in contradiction to the corollary which



his lordship endeavours to derive from it, could not have been constructed. If his lordship's intention in his Questions on this Article is not to assert human merit, but simply to guard against a licentious denial of human responsibility, then we can only say that this Article has nothing to do with this point, and cannot by any candid mind be construed into any thing resembling such an unscriptural tenet as the irresponsibility of man. As for the responsibility of man, it is quite a separate question, and is established on other and most undeniable grounds.

On the sixth question, we shall suffer the author of "Episcopal Innovation" to give his sentiments.

"Q. 6. 'Though the power, which we possess, is derived from God, yet when God has given us power, does it not rest with ourselves to exercise that power?'"

"This is the uniform operation of his lordship's talent. He first beguiles us, as in the first and second questions, by telling us that 'man' can do nothing 'without the assistance of God.' He then, as in the third question, allows God to be 'working with us,' and 'thus helping our infirmities.' He next, however, brings man about to react and thus assist the Almighty; as in the fourth and fifth questions; and man now obtains 'a share in the work.' But, mark the further progress. 'Having obtained 'a share in the work,' and got possession of 'power derived from God;' he henceforth does all the work himself, and leaves God out of the question. For this sixth question asks, 'Does it not rest with ourselves to exercise that power?'"

"This is something akin to the Deistical Philosophy which says, The power and wisdom of God projected the planets, and impressed upon them their centripetal and centrifugal tendencies; but that now the Almighty does not interfere with their operations: it 'rests with' themselves to 'exercise that power' of attraction and repulsion, and so to continue in the regular performance of their rotations and revolutions.

"The question is directly and positively against the Tenth Article. That article

not only makes both the power and will to come from God originally; but it also declares the necessity of his continued aid in the 'exercise of that power.' 'Wherefore we have no power to do good works without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.'

"It is as pointedly in the face of the Homilies. On the Misery of Man, it is said, 'Of ourselves and by ourselves we have no goodness, help, or salvation—our salvation cometh only by Christ—in ourselves therefore may we not glory, which, of ourselves, are nothing but sinful: neither may we rejoice in any works that we do, all which be so imperfect and impure, that they are not able to stand before the righteous judgment of God: to God must we flee, or else we shall never find peace: He is the Lord with whom is plenteous redemption: He is the God which of his own mercy saved us of his own voluntary goodness, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds, (which of ourselves we have none,) but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's. We are not able either to think a good thought or do a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Let us acknowledge the exceeding love of God towards us, and confess that as of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation.'" pp. 12, 13.

The Bishop of Peterborough next undertakes to shew, in the succeeding three questions, that the doctrine which he reprobates is as contrary to Scripture as to the Tenth Article, but so very feebly and inconsequently that we shall not spend a line upon his argument. We say nothing also of the strange application of 2 Cor. iii. 17. because it is evidently a blunder. It is not from mistakes, to which all men are liable, but from the ingenious torturing of plain statements, in the document before us, that we apprehend danger to the church and to religion.

The next question, the tenth, which demands, "Are any advantages to be derived from the doctrine

that God is the *sole* agent in the work of man's salvation?" is well answered by the following extract from the Homily of Rogation, part second.

"What shall it avail us to know that every good gift, as of nature and fortune, so called, and every perfect gift as of grace, concerning the soul, to be of God, and that it is his gift only? Forsooth for many causes it is convenient for us to know it. For so shall we know, if we confess the truth, who ought justly to be thanked for them. Our pride shall be thereby abated; perceiving naught to come of ourselves, but sin and vice, if any goodness be in us, to refer all laud and praise for the same to Almighty God. It shall make us not to advance ourselves before our neighbour, nor despise him for that he hath fewer gifts, seeing God giveth his gifts where he will."

One of the Bishop's forced and tortuous inferences in this chapter is to this effect—that those who hold "that God is the sole agent in the work of men's salvation," (Question 10) must "deny the agency of man." (Question 12.) Now this is so far from being correct in point of fact, (for we have no inclination to dive into the metaphysics which would be required to prove it incorrect in point of abstract reasoning,) that we could refer to numerous divines, of the highest authority, who maintain strenuously both propositions. It may, however, be more to our purpose to consider what language the church holds on this subject. Some striking instances have already been given, in our quotations from the Homilies, of their ascribing to God the whole and sole agency in man's salvation. Their uniform doctrine, indeed, is, that "as of ourselves cometh all evil and damnation, so likewise of Him cometh *all* goodness and salvation." And yet can it be necessary to shew, that in perfect consistency with this view of the subject, the Homilies maintain likewise the responsibility of man, and the necessity of his individually repenting, believing, and obeying; of his continuing in-

stant in prayer; of his bringing forth all the fruits of righteousness; of his labouring and striving to enter into the kingdom of God. A remarkable instance of the happy union of those views which the Bishop of Peterborough seems to think so discordant will be found at the beginning of the Homily on Good Works, and also at the beginning of the third part of the Sermon for Rogation Week; but the passages are too long for quotation. We would beg, however, to recommend them to the attention of our readers. In the mean time, let them weigh the force of the following expressions. "We must needs agree, that *whatsoever* good thing is in us, of grace, of nature, or of fortune, is of God *only*, as the *only Author and Worker*," as the sole Agent. (Hom. xxix. part 1.) Again; "As for the works of the Spirit, the fruits of faith, charitable and godly motions—if he (man) have *any at all* in him—they proceed *only* of the Holy Ghost, who is the *only Worker* (sole Agent) of our sanctification, and maketh us new men in Christ Jesus." (Hom. xxviii. part 1.) And yet where is it more strenuously asserted that men must be diligent in working out their own salvation, and that "the trial of all these things is a very godly and Christian life," (Hom. iv. part 3) than in the Homilies? They furnish throughout a practical commentary on that remarkable passage of Scripture, where the truths which the Bishop's Questions aim at disjoining, meet in happy, but still inexplicable, accordance; "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure."

But the Bishop may say, that his object in the Questions he has proposed is to shew that God works, but that man also must work, and that therefore he agrees with the Homilies and with Scripture. Still we maintain that he cannot con-



damn those who hold that God is the *sole Agent* in the work of man's salvation, without condemning the church which holds the same. He cannot convict them of error or absurdity without involving the church in the same condemnation. The proposition which he would repudiate, and that which the church over and over again asserts, are identical. Suppose, therefore, that a candidate who came before his lordship, and was called upon to answer his tenth question; "Are any advantages to be derived from the doctrine that God is the sole Agent in the work of man's salvation?" were to reply, "I presume that many advantages are to be derived from it, since the Homilies of the Church of England have repeatedly asserted the proposition in express terms;" could the Bishop, with any decency, object to such an answer? And were he further to ask, "Is it necessary then to deny the agency of man, in order to promote the glory of God?" might not the candidate say, "No, by no means; since the church, in conformity with Scripture, while she asserts, on various occasions, that God is the only worker of our sanctification, incites us to the most strenuous exertions in working out our own salvation?" If the Bishop were further to ask him to reconcile these two propositions, (though that is not one of his Eighty-seven Questions,) might he not again reply, that he conceived they could only be reconciled in the way in which the prescience of the Almighty is reconciled with the contingency of events, or the actual existence of evil with the infinite goodness of God?

The FOURTH chapter introduces us to the important subject of Justification, which his lordship considers in three different sections: the first "in its reference to everlasting salvation;" the second, "in reference to its cause;" and the third, "in reference to the time when it takes

place." There is a grievous dearth of specification and definition throughout this chapter. The Bishop, while he has professed to treat of them, has in fact contrived to keep out of sight all the following points: What justification is;—who may be said to be justified;—when they are justified;—and what real connexion justification has with a *state of* salvation,—we do not say with *final* salvation. It is true that, with regard to the first point, "What is justification?" his lordship has brought out a conclusion that it is "admission to the Christian covenant;" but this throws no clear light upon the question, unless we are informed further what is meant by "admission to the Christian covenant." But, from the third question of the seventh chapter, we gain some information as to the meaning his lordship affixes to this term; for *there* we are informed that we enter into covenant with God at baptism; so that it follows that we are *justified* at baptism, though at the same time, with strange inconsistency, his lordship, when urged by the Eleventh Article, admits that we are justified "by faith only;" from which it would follow, that we enter "into covenant with God" by faith; and yet faith can obviously in no sense be connected with baptism, except in the case of adults. The reader will perceive that a fallacy lurks in the equivocal meaning of the expression, "admitted into covenant with God." We are, it is true, admitted into the visible church, and thus, sacramentally at least, into covenant with God, at baptism. We may also be said, and that in a more appropriate and spiritual sense, to be admitted into covenant with God at our justification; which is the same as to say, even according to Dr. Marsh, upon our believing; for faith and justification are inseparable: but it is not proved, nor can it be proved, that faith and baptism are synchronous. But let his lordship frankly tell us

what he means by "admission into covenant with God," or by its alleged synonyme, *justification*: let him specify what are its real benefits; what change takes place as respects the recipient, either in regard to his personal character or the favour of God towards him. A lucid explanation of this point might perhaps have prevented the inference which must be drawn from this chapter as it stands; namely, that his lordship not finding himself able to deny the plain statement of Scripture and the church, that we are justified "by faith only, and *not* for our own works or deservings," and yet being afraid of the undeniable conclusions which follow from that doctrine, determined to get rid of it, *to all practical purposes*, by admitting in words that we are justified, as the church and Scripture describe, by faith; but at the same time by reducing justifying faith from the true and lively faith, which alone is represented available in Scripture, and in the Homilies and Articles of the Church, to a mere dead faith, to a faith which the Homilies tell us is no faith; and by reducing justification from its real sense of an act on the part of God, by which he pardons and accepts the returning penitent, and "accounts him righteous," in virtue of Christ's obedience unto death, to what his lordship vaguely denominates "admission to the Christian covenant," that is, as he afterwards explains it, *baptism*! Yet, even *this* view of the subject is most inconsistent with what precedes it; for, in the first chapter, his lordship had contended, if we rightly comprehend the force of his allusion to Rom. v. 18. not only that Christ *died* for all men, but that all men by virtue of his death are justified, though not saved. He assumes there, not only that Christ died for *all men*, but that "the free gift of God came upon *all men* to justification;" and he then asks, whether we may conclude from this, "that all men will be actually saved."

There would be no meaning in this question, unless the Bishop intended to place the universality of redemption, and of justification also, in opposition to the more limited extent of actual salvation;—As Christ died for *all men*, and as therefore *all men* are justified, are we thence to conclude that all men will be saved? No other sense, we apprehend, can be given to the second question of his first chapter. But in the second section of the fourth chapter, it is only those who believe who are justified, which is quite correct; but then it is wholly inconsistent with the doctrine previously enounced; and no less so with the doctrine which follows, and which identifies justification with the sacrament of baptism. If our readers wish to see a most curious specimen of theological confusion, let them bring the following parts of these questions into juxtaposition, and compare their import; namely, ch. i. Q. 2.; ch. iv. § ii. Q. i.; and § iii. Q. 3.; and ch. vii. Q. 3. He will there find, first, that *all men* are justified; second, that only those are justified who have faith; and third, that only those are justified who are baptized. This inextricable confusion is managed sometimes by employing two or more different expressions to mean the same thing, when in fact they do *not* mean precisely the same thing; and at others, by employing the same expression to mean different things, when the unsuspicious reader thinks his lordship means throughout the same. Our Oxford and Cambridge undergraduates might find some amusement, and perhaps instruction, in detecting the fallacy of these Questions in the way of their respective studies. Let the former turn his lordship's questions into a string of syllogisms, and they will find that they cannot come at his conclusions, but by means of "*media not distributed*;" or by means of equivocal terms, which are used in one sense in the conclusion of one syllogism, and



in a different one in the premises of the next : or sometimes by adopting really different words in the latter to those which were employed in the former ; or some other ingenious device, which they may find described in any book of dialectics under the article Sophism. The Cambridge student may take his lordship's well-known algebraical process relative to the Gospels as his model ; let him substitute *a*, *b*, *c*, &c. for his lordship's admitted terms, and see whether it be possible to follow up the argument without frequently changing them. We have no hesitation in pronouncing that it is impossible ; for *a*, *b*, *c*, in one part of the questions are not *exactly* equal to *a*, *b*, *c*, in others. Indeed, an impartial reasoner has nothing more to do than first to read over the Articles of the Church, and then *the conclusion* of some of his lordship's strings of questions, in order to be convinced that there *must* be a fallacy somewhere. The successive steps interposed between the first and last stage of the argument may break the fall ; but the depth fallen is the same, though it is less sensibly felt. If from an "Article" that asserted that *a* is equal to *b*, a mathematician or algebraist should tell us he could prove that *a* is less than *b*, or is greater than *b*, we might be confused by a long chain of reasoning till we lost ourselves, and thought perhaps we had demonstrated the point ; but we should need only to look back to the premises to find that we *must* have been mistaken in our conclusion. Let the reader try the questions before us by this test. The fifth question of the third chapter, which we have before considered, will be an easy example to begin with ; and we are convinced that after impartially reading the Article to which that question refers, the reader will instinctively feel, that if, *by any process*, it can be made to appear that the doctrine which the Bishop of Peterborough reprobates

is, as his lordship states, "*contrary*"—not merely distinct from, for that it may very possibly be, but "*contrary*"—to the Tenth Article, *that process*, whatever it may be, *must* involve a fallacy. Whether the Bishop or his opponents are right as to their view of the doctrine in question, is another matter ; but if the opinion of his lordship were as correct as we think it otherwise, his argument would still be unsound. It is one thing to say an article does not teach a certain doctrine ; and another, that it teaches the "*contrary*."

But to return to the chapter before us ; his lordship's first step is to distinguish between "*justification*" and "*everlasting salvation*." The step seems at first sight safe enough : even the Calvinist himself, in maintaining the doctrine of final perseverance, will not deny that justification is "*distinguished from*" everlasting salvation ; for though he predicates the inseparable *connexion* of the two, he does not assert their *identity*. Those who are *not* Calvinists would be less scrupulous still in allowing the distinction. But what is his lordship's *object* in the question ? Clearly this, or something very like it, to make way for the conclusion, that though we are "*justified*" by faith, we are "*saved*" by works ! The former could not be denied ; it stands too clearly on the record to be disputed : it is therefore allowed ; nay, it is earnestly pressed : "*We are justified by faith ;*" but then justification is explained away into "*an admission into covenant with God in baptism !*" and faith into something that produces nothing ; and a large and ample opening is thus made for human agency and human merit in the work of our "*salvation*," though not in our "*justification*." We have known many an unfortunate divine torture his intellect, or rather torture his Bible and his prayer-book, to prove that we are "*justified by works ;*"

but the Bishop of Peterborough is too wise to attempt this hopeless task: he however brings the result to nearly the same point; for though we are not justified by our works, we are, it seems, saved according to our works, so that we have still "somewhat whereof to glory." In addition to which, by this ingenious argument, "faith," which the "Evangelicals" dwell so much upon, is nearly got rid of; and the whole process of justification is virtually resolved into the sacrament of baptism; the utility of which evolution will be evident when it is considered that it supersedes at once all those exhortations which "the sect" just mentioned so much insist upon, respecting the necessity of "a new heart," being "born again," &c.

One of the fallacies on which much of this chapter, and of the following, on everlasting salvation, depends, is involved in the first question: "Does not the Church of England *distinguish* justification from everlasting salvation?" We have already stated, that there *is* doubtless a distinction between the two; and the church recognises, or ought to recognise, that distinction; nor does even the Calvinist deny it. But here is the subtlety, that under the term *distinguish* is involved far more than meets the ear: for if it be simply meant that the church does not confound two terms, which mean different though *closely connected* things, the proposition is quite true; but then it is not commensurate with the large conclusions which his lordship draws from it, and which would require him to shew, not merely that the church "*distinguishes*" between justification and final salvation, but also that it clearly and positively predicates that they stand on quite a different footing, have a different author, and require different qualifications. *Merely* that they are "*distinguished*" is nothing to the purpose of his lordship's subsequent argument; except, perhaps, to procure an affirmative admission

from an unwary candidate,—which admission is immediately after to be laid hold of in a sense, and to an extent, which the candidate never contemplated.

We readily allow that there *is* a clear and well-marked distinction between justification and final salvation; that the former is the beginning, of which the latter is the end. But even in the proof of this simple point, that the church distinguishes these two terms, the Bishop of Peterborough is strangely and singularly inconclusive, for he grounds his argument solely on a single expression in the first Homily. But the argument deserves to be given entire as a remarkable instance of his lordship's false dialectics. "In the very first Homily," observes his lordship, "and in the very wording of that Homily, we find the expression 'justification, *and* everlasting salvation.' If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle." We certainly have little taste for this insect species of verbal criticism, convinced that great points in divinity are not to be settled by such miserable arguments as these: but it seems, on the whole, right to be at the pains to confute his lordship's view of the relative force of the conjunctive and disjunctive particle by a reference to the *very* Homily which he has confidently adduced in its support. In the very same sentence from which he quotes, we find "the fountain *and* well of truth;" and in the course of the Homily, which contains only two pages and a half, the same tautological form of expression is repeated, at least six times; for example, "office *and* duty," "God's will *and* pleasure," "to his great consolation *and* comfort," "sanctifieth us *and* maketh us holy," "the humble *and* lowly," "aid *and* help in all perils," &c. &c. But his lordship argues, that



if the disjunctive particle had been employed, the terms might have been considered as of similar import. The following instances of a contrary kind are taken from the same Homily: "to know God *or* themselves," "to comfort *or* to exhort," "gold *or* precious stones," &c.—But though it is true, in point of fact, that the two expressions do not mean exactly the same thing, yet, as the author of Episcopal Innovation has justly shewn, the church is by no means very scrupulous in keeping up the *real* distinction between them, and much less in predicating such a *total want of connexion* as is necessary for the Bishop of Peterborough's argument.

"The eleventh Article, on justification, in referring to the Homily on the same subject, exhibits a very remarkable phenomenon, as it applies to this point between his lordship and the church. Let the reader mark it well. 'Wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification.' Now had the titles of this Homily been framed on purpose to annihilate the position, that the church 'distinguishes justification from everlasting salvation,' they could not possibly have done it more completely. This Homily, which in the Article is entitled the 'Homily of Justification,' consists of three parts, and it treats throughout of 'Justification by Faith only.' But its title in the Book of Homilies is not a homily or sermon 'of Justification,' but a 'Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting!'" p. 28.

We have admitted that a distinction may be made between justification and final salvation; though we have just shewn from the last extract, that the church is not always very scrupulous in adhering to it: we shall now shew by further passages from the documents of the church, as cited by the last quoted author, that the real distinction which exists between the two is not by any means such as is necessary for the purpose of the Bishop of Peterborough's argument. Christ. Observ. No. 252.

gument; and that in the only view of the subject, which could bear out his lordship's reasoning, there is in the opinion of the church a close analogy and connexion between them.

"From the church documents we are here to shew that 'everlasting salvation' is obtained in the same way as justification is: that is, both by Christ's merits, and both by faith; and not one by faith alone, and the other by man's having 'a share in the work.'

"1. Both are obtained by Christ's merits. God gave his Son to die, 'to the intent to justify us, and to restore us to life everlasting; so making us also his dear children, brethren to his only Son our Saviour Christ, and inheritors forever with him of his eternal kingdom.' (Homily of Salvation.)

"'How much more readily should we have in memory this excellent act and benefit of Christ's death; whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for true inheritors with his natural Son of the kingdom of heaven.' (For Good Friday.)

"'This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory, and by his resurrection hath he purchased for us everlasting life and righteousness. It had not been enough to be delivered by his death from sin, except by his resurrection we had been endowed with righteousness. And it should not avail us to be delivered from death, except he had risen again, to open for us the gates of heaven, to enter into everlasting life.' 'To enjoy an inheritance immortal, that never shall perish, which is laid up in heaven for them that be kept by the power of God through faith. Thus hath this resurrection wrought for us life and righteousness.' (On the Resurrection.)

"The reader will recollect, that the above quotations are made to prove that salvation is obtained for us, in the same way as justification, and both by the merits of Christ. The whole Homily proves the same. We shall now further prove that they are both possessed by the same means; namely,

2 M

"2. By faith, and not by works as a condition. 'It followeth necessarily, that some other thing should be required for our salvation than the law; and that this is a true and lively faith in Christ.' 'Faith in Christ only justifieth man.'" (On Salvation.)

"'God sent his Son into the world,' saith St. John, for what end? 'that whosoever believeth in him should not perish, but have everlasting life.' Mark these words, whosoever believeth in him. Here is the mean whereby we must apply the fruits of Christ's death to our deadly wound. Here is the mean whereby we must obtain eternal life, namely, faith. For St. Paul teacheth, 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' 'These things are written, that ye may believe Jesus Christ to be the Son of God, and through faith obtain eternal life.' 'Christ is the end of the law unto salvation, for every one that doth believe.'

"'By this then you may well perceive, that the only mean and instrument of salvation required on our parts, is faith.' 'Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood, that in the end of the world, when he shall come to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and chosen people, there to be partakers of that immortal and everlasting life which he hath purchased for us by virtue of his bloody wounds.' (Passion.)

"Numerous other passages to the same effect might be produced; but he that is not satisfied by these, that our church does not separate 'justification from everlasting salvation,' would not be persuaded, though one rose from the dead." pp. 30—32.

We shall add to this decisive statement the following extract from Mr. Wilson's pamphlet, which will place the inconsistency of his lordship's doctrines even with those of the Article to which he expressly refers, (namely, the Eleventh,) as well as with those of the Homilies, in a very convincing light.

"The last question, which is asked in this chapter, is, 'Is not, therefore, our justification our admission to the Christian covenant?' And as a comment and explanation of this whole chapter, I shall quote

his lordship's note on justification, as contained in the Charge which he delivered at his primary visitation to the clergy of Llandaff, and place by the side of it the Eleventh and Twelfth Articles of our church.

"NOTE.

"'I will request, however, in this note, the clergy of my diocese to distinguish between justification, that is, admission to the Christian covenant, and salvation, which is the completion of it. We are justified by faith only, as declared in the Eleventh Article; but if we hope to obtain salvation, or happiness in the life to come, our faith must become a lively faith, and produce its natural, but *not necessary*, fruits, good works. Faith is only the blossom, of which works are the fruit. But if a blast destroys the blossom, the fruit will fail, and when it does fail, the tree has blossomed in vain.'

"ARTICLES XI. & XII.

"'Of the Justification of Man:' and 'of good Works.'

"'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.'

"Now, here I contend that his lordship's definition of justification and illustration of faith are at variance, and that to a very great degree, with the definition and illustration of those subjects as laid down by the apostolic Church of England. He defines justification, admission to the Christian covenant; for he requests his clergy to distinguish between 'justification, that is, admission to the Christian covenant,' &c. Now, by 'admission to the Christian covenant,' I take for granted his lordship means baptism, for I cannot perceive what other meaning can be attached to this definition. If, then, I am right in taking this for granted, it fol-



lows, according to Bishop Marsh, that baptism is justification.

"But in the Eleventh Article there is not a word respecting baptism, nor a word which can properly be applied to it. In defining baptism, then, to be justification, his lordship is in direct opposition to the Eleventh Article: and with him, baptism, admission to the Christian covenant, and justification, are all one and the same thing, which is the very essence of Popery. On this subject Burnet says, 'The doctrine of *sacramental justification* is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome. Since, therefore, this is nowhere mentioned in all those large discourses that are in the New Testament concerning justification, we have just reason to reject it: since also the natural consequence is, to make men rest contented in low imperfect acts, when they can be so easily made up by a sacrament, we have just reason to detest it, as one of the depths of Satan: the tendency of it being to make those ordinances of the Gospel, which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence.'

"But, if possible, his lordship is still more at variance with the Church of England, when he says, 'Our faith must become a lively faith, and produce its natural, but not necessary fruits, good works.' Now observe, the Bishop puts 'not necessary,' into italics, to mark what he says more distinctly; but what says the Twelfth Article? Of good works, which are the fruits of faith, it says, that they 'do spring out necessarily of a true and lively faith.' He is not only then at variance with the Twelfth Article in sentiment, but in direct terms; and opposes in the most express manner, the very words of the Article.

"But his illustration of faith is equally contrary to the illustration used by our Church. He says, 'Faith is only the blossom, of which works are the fruit.' But the Twelfth Article compares faith to the tree; for, speaking of faith and good works, it says, 'insomuch that by them (good works) a lively faith may be as evidently known as a tree discerned by the fruit.' The Homily also on 'the true, lively, and Christian Faith,' says, 'As St. Augustine saith, good living cannot be separated from true faith, which worketh by love. And

St. Chrysostom saith, Faith of itself is full of good works; as soon as a man doth believe, he shall be garnished with them.... All holy Scripture agreeably beareth witness that a true lively faith in Christ, doth bring forth good works.... And St. John wrote not this as a subtle saying, devised of his own fantasy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible Verity, who in many places doth most clearly affirm that faith, hope, and charity cannot consist, or stand, without good and godly works.... Now, forasmuch as he that believeth in Christ hath everlasting life; it must needs consequently follow, that he that hath this faith must have also good works.... for the true faith doth ever bring forth good works.... Christ himself speaketh of this matter, and saith the tree is known by the fruit.'

"When, therefore, his lordship compares faith to a blossom, he evidently undervalues it, and places it in a rank far below that in which it is placed by the Articles and Homilies of our Church: for is not the tree of more importance than the blossom? Is not the tree, rather than the blossom, said to produce and to bear the fruit? And if so, then I contend that his illustration of faith, as well as his definition of justification, is at variance with our Church. On these two points he does more than draw the Articles aside; he contradicts them in the most positive manner, and in direct words." pp. 43—48.

But there is another fallacy which pervades the whole of Bishop Marsh's "connected view" of justification and salvation; namely, that the faith which is available to justification is not necessarily a *lively* as opposed to a *dead* faith. Now here also he is directly at issue with the formularies of the Church of England. If the sententiousness of the Eleventh Article, "of the Justification of Man," leaves the slightest room for ambiguity on this point, that ambiguity is completely removed by the Homilies to which the Article expressly refers us for a more full elucidation of this subject. The Bishop is of opinion that the faith which justifies—in other words, according to him,

which admits us into the Christian covenant—is not necessarily “a lively faith,” but merely “faith in general;” nay, even “a dead,” in contradistinction from “a lively faith,” and this he intimates “experience shews,”—though how experience shews it, we are persuaded it would puzzle the ingenuity of his lordship to shew. But is this the view which the Church of England gives us of the subject? We say it is not; nay, we maintain, without the slightest fear—we will not affirm of contradiction, for we have to do with a very pugnacious antagonist, but without the slightest fear of confutation—that it is directly opposed to the view of the Church of England; that the one is as directly opposed to the other as any negative and affirmative proposition on the same identical point can be opposed to each other.

“Three things,” says the third Homily, second part, “are required to the obtaining of our righteousness”—(or justification;)—“that is, God’s mercy, Christ’s justice, and a *true and lively faith*, out of the which faith *spring good works*,” and “that faith (ibid. third part) which bringeth forth without repentance, either evil works or no good works, is NOT a right, pure, and lively faith, but a *dead, devilish, counterfeit, and feigned faith*, as St. Paul and St. James call it.” And yet to such a faith as this would a bishop of the Church of England, who has probably ten times in his life subscribed the Thirty-fifth Article, attribute our justification before God. This is truly affecting. But to proceed: The same Homily, speaking still of this “dead and devilish faith,” adds; “Yet for all this faith they be but devils, remaining still in their damnable estate, lacking the very true Christian faith. For the *true Christian faith* is, not only to believe that holy Scripture, and the Articles of our faith are true, but also to have a sure trust and confidence in God’s merciful pro-

mises, to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his commandments. And this *true Christian faith* neither any devil hath; nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments,” (baptism is a sacrament,) “in coming to church, and in all other outward appearances *seemeth to be* a Christian man, and yet in his living and deeds sheweth the contrary.”

Again: “The first coming unto God,” (admission into the Christian covenant,) “good Christian people, is through faith, *whereby*, as it is declared in the last sermon, we be justified before God.” “And of this faith three things are specially to be noted. First, that this faith doth not be dead in the heart, but is lively and fruitful in bringing forth good works.” (Hom. iv. part 1.) “And *as soon* as a man hath faith, *anon* he shall flourish in good works; for faith itself is full of good works; and nothing is good without faith.” (Hom. v. part 2.)

At the commencement of the fourth Homily, the very heresy now propounded by the Bishop of Peterborough, is combated by anticipation. The faith for which he contends as being justifying faith, our church is there at great pains to explain to be *not*\* properly faith,

\* The early readers of the Christian Observer will probably recollect, that when Mr. Daubeny undertook to maintain something of the same view (though certainly a far less unscriptural view) of the doctrine of justification which Bishop Marsh has embodied in his Questions, he found it necessary to his argument to be rid of this emphatic NOT; and most unfortunately for him, *his* copy of the Homilies, from some typographical error, was without it. The Bishop of Peterborough, however, is a still more unshrinking controversialist, and he ventures to brave even the direct negative of the Homilies, as we have already seen him brave the direct negative of the Articles. Those who are curious to look farther into this subject may consult our volume for 1804, p. 622, et seq.



but dead, barren, unfruitful, and not that sure and substantial faith which saveth sinners; and this explanation it gives expressly, lest any man should be deceived for lack of right understanding, as to the sort of faith by which "we be justified before God."

But our readers may possibly not be aware that the opinions of Dr. Marsh which have been embodied in these Eighty-seven Questions, are extracted from a work of his own formerly canvassed in our pages. The "connected view" which has given rise to the present discussion is, in fact, no more than a section of that former work, cut up into questions. The work itself is entitled, "A comparative View of the Churches of England and Rome;" and he there takes occasion to discuss the 9th, 10th, 11th, 12th, and 13th Articles, in much the same spirit which marks his new standard of orthodoxy. Those who wish to form an estimate of that work, and to compare its views with those which he has now episcopally enunciated, may consult our volume for 1815, pp. 227, 501, and 581.

We have already alluded to the new and most extraordinary "hypothesis" by which the Bishop of Peterborough has identified justification with baptism. It seems hardly necessary to attempt a refutation of an hypothesis so wholly destitute of even the shadow of a foundation. The authors of the Homilies could not have imagined that any of their successors on the Episcopal Bench would have entertained so strange and unscriptural a notion; and yet it so happens (it might almost seem providentially ordered) that they have indirectly and incidentally given to it the most decisive contradiction—a contradiction strengthened perhaps by the very circumstance of its being incidental. Near the beginning of the first part of the third Homily, they thus express themselves:—"And they which in act or

deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice," (the death of Christ,) "from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is their justification or righteousness, of which St. Paul speaketh, when he saith, No man is justified by the works of the law, but freely by faith in Jesus Christ." Now here we have the case of persons who had been baptized, and had sinned after baptism, obtaining that justification by faith in Jesus Christ, which the bishop labours to identify with baptism. No sophistry can reconcile this contradiction.

In the same strain, do they express themselves in the second part of the same Homily, respecting that "justification which is the office of God only," justifying us "freely by faith without works;" and which they speak of as embracing not only "our original sin in baptism," but "all actual sin committed by us after baptism, if we truly repent, and turn unfeignedly to him again."

One passage to the same effect has been already quoted from the second part of the third Homily, to which a parallel passage may be found towards the close of the third part of the fourth Homily, where men who are christened, and think the name of a naked faith sufficient for them, are placed in fearful opposition to those who possess the true Christian faith, which justifieth the sinner, and which worketh by love.

In the 29th Homily, part 1., there occurs a passage having a similar aspect, which we were tempted to submit to the new dialectic process by which the Bishop assumes that the conjunctive particle establishes a distinction. It is this: "If they were asked again, who should be thanked for their regeneration, for their justification, *and* for their salvation? Whether their deserts or

God's goodness only?"... "Who cannot choose but say, Not to us O Lord, not to us, but to thy name give all the thanks, &c." Now here, according to the Bishop's own rule, regeneration, justification, and salvation, must all be distinct. But, according to him also, regeneration and baptism mean the same thing: therefore baptism and justification must be distinct from each other, *at least* as distinct as he proves justification and salvation to be. We shall not cease to wonder how a mind of the Bishop's acuteness could, by any possibility, have been betrayed, and that on so grave an occasion, into a style of argumentation so perfectly puerile as this.

The next chapter, the fifth, introduces to the reader the infinitely important subject of "everlasting salvation." It would be impracticable to enter into an examination of

the Bishop's argument in the present Number: at the same time we cannot feel it our duty to pass it over with a simple expression of surprise or disapprobation, however well merited; for, in fact, it is chiefly for the sake of the conclusions in this chapter, that most of the preparatory steps were taken. We shall therefore resume the discussion in our next Number, and endeavour to trace his lordship's progress to the end of these singularly tortuous questions. Most happy should we be to find that in the mean time his lordship had calmly re-considered the subject, and had enabled us to greet our readers with the welcome intelligence that these new articles, which have so lamentably disturbed the peace of the church, have resigned their usurped dominion, and are now no more.

(To be continued.)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

PREPARING for publication:—Profiles and Memoirs of distinguished Living Characters at the Accession of George the Fourth;—Letters from Spain; by E. Blaquiere;—The Fifth Volume of Humboldt's Travels, translated by Helen M. Williams;—Tytler's History continued; by Dr. Nares.

In the press: Ceylon and its Inhabitants; by Dr. Davy;—The last volume of Dr. Clarke's Northern Travels;—Travels in Georgia, Persia, and Armenia; by Sir R. K. Porter;—The first volume of the Transactions of the Cambridge Philosophical Society;—The Expedition of Orgua, and the Crimes of Lope de Aguirre; by R. Southey.

The following premiums are offered by the "Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's," for the year 1821:—1. A premium of 50*l.* (by benefaction) for the best Essay on "the Scripture Doctrines of Adultery and Divorce; and on the criminal Character and Punishment of

Adultery by the ancient Laws of England and other Countries." 2. A Premium of 25*l.* for the best Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith." "If any man will do his will, he shall know of the doctrine, whether it be of God." John vii. 17.—The Essays are to be sent directed to the Rev. W. Morgan, Vicarage, Abergwilly, near Carmarthen, on or before the last day of July, 1821, with the names of the writers in a sealed paper inscribed with the motto of the Essay.

A suit was commenced during the last year, in the Consistory Court at York, against the Rev. T. Cotterill, minister of St. Paul's, Sheffield, for having introduced into that church a selection of Psalms and Hymns. The declared object of the suit was to prevent the use of any other metrical compositions than those of Sternhold and Hopkins, or Tate and Brady. After a long and impartial hearing, the judge of the Court recommended a reference of the whole matter in dispute to the Archbishop of York,



in which recommendation Mr. Cotterill most cheerfully acquiesced. His Grace readily undertook, and promptly executed the work of mediation: and not only prepared a selection of Psalms and Hymns for public worship, but likewise presented a thousand copies for the use of the congregation of St. Paul's Church. A similar process was threatened against the ministers of two other congregations who had introduced Mr. Cotterill's selection, unless they would adopt that recommended by his Grace. In order to prevent the possibility of dissatisfaction in those congregations, it was found necessary to present copies gratuitously to those likewise. The selection has been thus introduced into three churches with the perfect concurrence of all parties.

The Commissioners for building New Churches have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is 1,068,000*l*.

The Gazette contains an order in council regulating the rewards to ships which may hereafter explore the Arctic Circle: they are as follows:—The first ship that reaches 130 W. long. 5000*l*. The first ship that reaches 150 W. long. a further sum of 5000*l*. The first ship that reaches the Pacific by a North-West Passage a further sum of 10,000*l*. The first ship that shall reach 83 N. lat. 1000*l*.; 85, a further sum of 1000*l*.; 87, a further sum of 1000*l*.; 88, a further sum of 1000*l*.; 89, or beyond, a further sum of 1000*l*.

#### FRANCE.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS., into which language many or all the best Greek and Roman authors are known to have been translated.

#### RUSSIA.

Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-west coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

#### INDIA.

We have lately recorded several excellent public regulations in India, to which we add with pleasure the following:—"Head-quarters, Calcutta, 25th September, 1820.—Instances of gambling in the army having come within the notice of the Commander-in-chief, his lordship earnestly calls upon officers at the head of corps to use their active exertions in discouraging so pernicious a practice. It is hereby enjoined as a duty on each commanding officer to report to the Commander-in-chief any case where a superior officer may game with subalterns. An officer of any standing ought to feel himself called upon by every principle, to warn the inexperienced against the fatal consequences of the practice, instead of endeavouring to strip a young brother soldier of his scanty means, and reduce him to penury if not to irreparable ruin."

On the 14th of last September an Agricultural Society was formed in Calcutta, the attention of the public having been previously invited to the subject in an interesting paper written by Dr. Carey. The objects in contemplation are, the introduction of new and useful plants, the improvement of implements of husbandry, and the improvement of live stock. In the course of time it is expected that the plough and harrow, with the scythe and sickle, and other useful European implements and processes, will be adopted. The Marquis and Marchioness of Hastings have patronized the plan.

### LIST OF NEW PUBLICATIONS.

#### THEOLOGY.

A Series of Sermons on the Christian Faith and Character; by the Rev. J. B. Sumner. 8vo. 10*s*. 6*d*.

Part. I. of Select British Divines; containing the first part of Bishop Beveridge's Private Thoughts; by the Rev. C. Bradley. royal 18mo. 2*s*. 6*d*.

A Sermon preached in the Chapel at Lambeth, Nov. 12, 1820, at the Consecration of the Bishop of Exeter; by the Rev. E. Goodenough, D. D. 4to. 2*s*.

The Infant's Progress from the Valley of Destruction to Everlasting Glory; by Mrs. Sherwood. 12mo. 5*s*.

The Liturgy of the Church of England

explained, recommended, and vindicated; by Henry Jenkins. 12mo. 5s.

Thirty-six Evening Prayers, as used in her own Family; by a Lady. 4to. 5s.

True and False Religion; by the Rev. G. G. Scraggs, A. M. 12mo. 7s.

The Articles of the Church of England illustrated by Extracts from the Liturgy, Homilies, Nowell's Catechism, and Jewell's Apology, and confirmed by Scripture; by the Rev. W. Wilson. B. D. 8vo. 6s.

Bible Rhymes, on the Names of all the Books of the Old and New Testament; by Hannah More. 8vo. 3s.

Correlative Claims and Duties; or the Necessity of a Church Establishment, and the Means of promoting Devotion among its Members; by the Rev. S. C. Wilks, A. M. 8vo. 12s.

#### MISCELLANEOUS.

The Tears of Jerusalem; or remarks on the dilapidated State of Many of our Country Churches; by a Graduate of Baliol College, Oxford. 12mo. 6d.

Specimens of the Russian Poets; by John Bowring. 12mo. 8s.

Scripture Melodies; by a Clergyman. f. cap. 8vo. 5s.

The Last Days of Herculaneum, &c.; Poems: by Edwin Atherstone, f. cap. 8vo. 5s.

The Angel of the World, Sebastian, and other Poems; by the Rev. George Croly, A. M. 8vo. 8s. 6d.

Letters to Mr. Malthus, on Political Economy, from the French of J. B. Say; by John Richter, Esq. 8vo. 9s.

Conversations on Political Economy, in a Series of Dialogues; by J. Pinsent. 3s. 6d.

Rome in the Nineteenth Century. 3 vols. post 8vo. 1l 7s.

The Speeches of Sir Samuel Romilly, with a Memoir of his Life; by W. Peter, Esq. 2 vols. 8vo. 1l 6s.

Index Monasticus; or, the Monasteries, Alien Priories, Friaries, &c. in the Diocese of Norwich, and East Anglia; by R. Taylor, of Norwich. folio, 3l. 3s.

Thoughts on the Criminal Prisons of this Country; by G. Holford, Esq. M. P. 8vo. 2s.

Remains of Ancient Buildings in Rome and its Vicinity; by M. Dubourg. 1 vol. atlas, 4to. hf. bd. engraved on 26 plates, and beautifully coloured to imitate drawings. 7l. 7s.

Ferguson's Astronomy, with Notes and Supplementary Chapters; by Dr. Brewster, 2 vols. 8vo. with plates. 24s.

Life and Writings of Victor Alfieri. 12mo. 5s. 6d.

Life of Anne Boleyn; by Miss Benger. 2 vols. crown 8vo. 16s.

Life and Writings of Dr. Brian Walton, Bishop of Chester, Editor of the London Polyglott Bible; by the Rev. H. I. Todd, M. A. 2 vols. 8vo. 1l. 1s.

Select Female Biography; comprising Memoirs of eminent British Ladies. 12mo. 6s. 6d.

The Pastorals of Virgil, with a Course of English Reading, for Schools; by R. I. Thornton, M. D. 2 vols. 12mo. 15s.

A Manual of Lithography, from the French, by C. Hallmandel. 8vo. 6s.

Memoirs of the Revolution of Mexico; by W. D. Robinson. 2 vols. 8vo.

The Naval and Military Exploits of the Reign of George III.; by J. Aspin. 12mo. 14s.

## RELIGIOUS INTELLIGENCE.

### PROPOSED BRITISH INDIA SOCIETY.

WE copy the following suggestions for an association to promote the intellectual and moral improvement of the Natives of British India, from a paper which has been circulated by some zealous and benevolent friends to that important object.

"The extension of the British Empire to a territorial dominion in Asia far exceeding that of the United Kingdom in Europe, and over a population of more than sixty millions of subjects within the limits of the East India Company's possessions, and in the island of Ceylon, has brought with it a corresponding national obligation, inseparable from every legitimate and just government, to promote, by all practicable

means, the welfare of the people subjected to its authority. It has, accordingly, been declared by the legislature (in the Act 53 Geo. III. c. 155.) that 'it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement.' Several associations have also been formed, which have in view the benevolent objects pointed out by the legislature. Recent communications from India convey the gratifying intelligence that not only our European fellow-subjects in that country have been active and zealous in this laudable pursuit, but that the natives themselves,



sensible of the benefits intended for them, and anxious to provide the rising generation with better means of education and literary instruction than are now attainable, have co-operated with the servants of the East India Company, and other European residents, in founding Schools and School-book Societies. At the presidency of Fort William, in Bengal, they have, of their own accord, instituted a Hindoo College; the primary object of which is declared to be 'the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia.' "

These communications having been made known to a meeting of gentlemen assembled at Free-masons' Tavern, in the month of July, 1819, the following resolutions were passed:—

"1. That this meeting feels a lively concern in the welfare and happiness of their very numerous fellow-subjects in India; and receives, with great satisfaction, the interesting intelligence, this day communicated, of the measures adopted by the opulent class of natives in Calcutta, for the introduction of a more enlarged and liberal system of education.

"2. That it accords with every feeling of humanity to assist in the laudable design, thus spontaneously adopted; a design, the execution of which may be attempted with peculiar freedom from objection, and with the fairest prospect of success, through the medium of the eminent natives, both Hindoo and Mohammedan, who have commenced the undertaking by actual establishments.

"3. That, in consequence of these proceedings, and the suggestion conveyed for co-operation in England, a Society be formed here, for assisting the education of the native youth of India in the English and Oriental languages, and in the literature and science of Europe and Asia.

"4. That it shall be an object of the Society to aid the College founded by the natives at Calcutta, by furnishing a suitable library, and affording some pecuniary assistance; and also, to aid the Calcutta School-book Society,\* and any other institution of a similar nature in Asia, which

shall be approved by the Committee of this Society."

The proposal goes on to state, that "Since the date of the foregoing resolutions, the defective state of the existing schools in India, with the means of improving them; the deplorable ignorance, superstition, vice, and misery, in which the great body of the people, and particularly the female sex, are at present involved from the want of a more liberal system of education; and the many solid advantages, both public and private, to be expected from enlightening the minds, and amending the morals and habits, of the Asiatic subjects of the crown of Great Britain, have been forcibly represented in a Letter on the Education of the Natives of India, addressed to the Right Hon. J. C. Villiers, by Mr. Ward, of Serampore, in Bengal; accompanied with Extracts from the Reports of Native Schools, established by the Serampore Missionaries. Very interesting reports of the progress made by the Calcutta School-book and School Societies have also been received; with an appeal from the former to the liberality of the community for an augmentation of its funds, which, by its numerous publications for the use of schools, 'are brought to a low ebb,' whilst 'the demands on it for new works, and new editions in six languages, for the supply of seminaries of all descriptions, are progressively multiplying.' It further appears that a School-book Society has been established at Madras on the same footing as that at Bengal; and that the Bombay Education Society, which was originally intended to provide for the education of the offspring of Europeans, has, in a letter addressed to the Calcutta School-book Society, declared its wish 'to afford assistance to Native Schools, and to endeavour to improve the general system of education among the natives' of that part of India. Two gentlemen, who were employed for many years in the civil service of the East India Company, have, likewise, on their return to England, brought with them an express solicitation from the native managers of the Hindoo College, as well as from the Committees (partly native,) who conduct the business of the Calcutta School-book and School Societies, for the encouragement and support of the British public, towards the successful prosecution of their respective undertakings."

Under these circumstances, the following plan has been prepared for consideration; and will be brought forward for

2 N

\* Particularly patronized by the Marquis and Marchioness of Hastings.

Christ. Observ. No. 232.

adoption, with any amendments which may be judged advisable, at a meeting proposed to be held at the Thatched House, St. James's-street, in the month of May next: namely, "That an Association be formed in London, to be denominated 'The British India Society;' the sole object of which shall be to promote the intellectual and moral improvement of the native inhabitants of British India, and the parts adjacent; and that a communication be opened, and maintained, with the several local institutions established in any part of the British possessions in India and the adjacent countries, having in view the same benevolent design as that proposed by this Society; and that all practicable measures be adopted to encourage, aid, and support, such institutions by occasional supplies of money, books, medical and chemical instruction, philosophical and surgical apparatus, &c.—In furtherance of this design, it is proposed that a subscription be opened in the metropolis, and throughout Great Britain and Ireland, for carrying into effect the declared object and intention of this Association."

"London, April, 1821."

#### SOCIETY FOR THE SUPPRESSION OF VICE.

To the large and respectable body of their countrymen, who have witnessed with abhorrence the late efforts of the licentious part of the press to propagate the most wicked and blasphemous principles, the Society have just addressed the following statements. We readily give publicity to them, in hopes that our readers will feel disposed seriously to weigh the strong claims of this highly useful society on their support.

It is well known, that, in the midst of the alarm and regret occasioned by the republication of the infamous tracts of Thomas Paine, and by the general dissemination of them, as well as of "The Republican" and other infidel works, this Society stepped forward, and by the successful prosecution, at their own expense, of the principal offender, Richard Carlile, presented a considerable check to the evil.

Notwithstanding, however, this example, and in defiance of the sentence of the law executed on her husband, the sale of many of these publications was afterwards continued by Mrs. Carlile. So outrageous a resistance of public justice compelled the Committee to enter a prosecution also against her, upon which they obtained a

conviction, though, in consequence of an informality in the return of the indictment by the Grand Jury, she escaped the judgment of the Court. She has since been convicted on the information of the Attorney-General for a seditious libel.

To the exertions of the Society is likewise due the conviction, followed by the punishment, of Davison (whose case and conduct have become so notorious,) and of a man named Tyler, for the sale of works of the same infamous description; and proceedings are now in progress against another offender for a similar crime.

To prove, however, the daring profligacy of this dangerous class of delinquents, and how essential it is that the vigilance and activity to which their detection has hitherto been owing should in no degree be relaxed, the Committee state, that Carlile, although in gaol, and suffering under the punishment due to his crime, continues to disseminate his baneful productions, and has even the audacity to declare his resolution of persisting in his offence, in anticipation of the speedy triumph of his pernicious principles, and in avowed defiance of the laws of his country.

The Society confidently rely on the impression which the knowledge of the foregoing circumstances must make on every reflecting mind. In the discharge of what they conceive to be a solemn duty to their country, they add, that they will continue to enforce its laws against a confederacy so hardened and abandoned, and therefore do not hesitate to make the present earnest appeal to the public for further pecuniary aid. The prosecutions in question are far more expensive than is generally supposed.\* The funds of the Society, which have never been large, compared with the magnitude and importance of its undertakings, have, in consequence of recent proceedings, been still further reduced. And it is obvious that on the amount and stability of those funds, the continuance of their success must proportionally depend.

As a proof of the continued necessity, as well as the vigour and discretion of their exertions, they state, that within the last four years they have been compelled to institute no less than one hundred and ninety-one prosecutions, all of which have led to conviction, or to such

---

\* The prosecution of Davison alone cost the Society 177*l.* 10*s.* 7*d.*



recognisances by the respective parties, as will, it is hoped, prevent the repetition of their crimes, as well as be an example for deterring others from the commission of similar offences.

Subscriptions and donations, our readers are aware, are received by the treasurer, Henry Hoare, Esq. 37, Fleet Street; and by the secretary, Mr. George Prichard, 31, Essex Street, Strand.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following particulars relative to the proceedings of the Calcutta Diocesan Committee, are extracted from the last Report of the parent Society.

At a meeting held at Calcutta to consider the question of the establishment of Native Schools, it was agreed provisionally, "that it is expedient that schools be established by this committee, for the purpose of diffusing useful knowledge among the inhabitants of the territory subject to this presidency; and that the schools be primarily for the conveyance of knowledge in the languages of the country; but that boys, distinguished by their proficiency in these, be removable to separate schools, where English shall be taught.

"The plan which the Diocesan School Committee proposed to themselves," they state, "is widely different from that which has been pursued by another Society. Both have their advantages; and while both tend to the same great end, to enlighten and improve the minds of the ignorant natives of this country, to dispel the mists which surround them, and to raise them in the scale of intellectual existence, it is probably of no inconsiderable importance, that different modes of accomplishing it should be attempted and thoroughly proved. The proposition itself is altogether new, and forms a most momentous and interesting feature in the great attempts which are every where in progress for diffusing the light of truth into every quarter of the world. The object, to which the general endeavour tends, is the most important that can occupy the mind and faculties of the Christian community; and the circumstances by which we are here surrounded, are very peculiar, perhaps altogether without parallel in the whole history of mankind. The great question then becomes, how can this final object be best accomplished?"

They continue: "The very name of the

Society for promoting Christian Knowledge sufficiently indicates its general design; and its Committee at Calcutta have before remarked, that though they kept that design, however remotely, in view, they adhered rather to the spirit than the letter of the society's laws, when they undertook the establishment of Native Schools. The Diocesan School Committee does not consider itself as a distinct body, merely pursuing the object of general instruction, and at liberty therefore to become auxiliary to any other body which may be so engaged; but it is an actual part of a Society which has devoted the labours of very many years to the declared and specific object of promoting religious truth. It has not, therefore, precluded itself by any pledge from prosecuting this design: hence it will be seen, that while the constitution of the Society to which it belongs would not admit of such an association with Natives as might probably tend at present to increase the number of children in its schools, the line of action also which it pursues, would render such a step impracticable, and even incompatible with its ultimate object, whenever opportunities may open for wholly fulfilling it."

The Committee have adopted the method of establishing schools by circles comprising a few miles in extent, each circle containing five Bengalee Schools, and one Central School, in which English shall be taught. As yet the Committee have established only four schools, in which the children are instructed on one uniform plan, adhering as nearly as possible to the National System used in England. Preparations are now going on for the erection of a fifth school near Russapoogly, on the completion of which the English School will immediately be put in operation.—In these schools the children are found readily to adopt whatever is suggested to them, and a very pleasing emulation is excited among them by the system pursued. Every possible care is taken to make them fully understand what they learn.

A Pundit has been engaged by the Committee at a monthly charge of twelve rupees, who, besides affording instruction to the teachers in their leisure hours in what is to be communicated day by day to each school, attends the schools also in regular rotation in order to superintend and examine the whole. Alternately with him the schools are visited by the Superintendent, who is to have the charge of the English School.

## VIEW OF PUBLIC AFFAIRS.

## FOREIGN.

ITALY, &c.—The war in Italy has terminated in a more rapid and summary manner than could have been anticipated.—The only actual battle was a mere skirmish on the 7th of March, at Rieti, a town 37 miles N. E. of Rome, in which the Neapolitans were worsted and dispersed by the Austrian troops, after which they did not make even a shew of resistance. So great indeed was their trepidation that their generals found themselves every where abandoned, and the Austrians were suffered to march towards Naples, and to enter that city without the slightest opposition, and were received, it is said, with almost universal acclamation. The parliament and the other institutions of the new constitution were promptly dissolved, and a royal ordinance has been published, appointing a provisional government in the king's name. The Prince Regent, who seems to have maintained with good faith the side of liberty, is not included in this provisional list.

The partial revolution in Piedmont has terminated in a manner equally abrupt. A division of the Austrian forces having entered the Piedmontese territory, the revolutionary army received them without opposition; the provisional junta at Turin immediately resigned its functions, and the whole administration of the government is likely soon to return into its accustomed channels.

It is so far a gratifying reflection, that as there did not appear any very probable chance of a successful opposition by these invaded countries to their well-disciplined invaders, so little blood should have been shed in the contest, and that it has so speedily concluded. The political condition of Italy appears to be fixed for the present on its former footing. Material modifications of the existing constitutions, and concessions to the popular feeling, have been promised, it is true; but under existing circumstances we shall be much surprised if this promise should be realized, or if we should have to witness the gratifying spectacle of the autocrats of Russia and Austria granting to Naples and Piedmont a substantial redress of their grievances, or introducing among them a

really efficient representative government. In the mean time the invading armies may preserve the peace of the Italian states; but the cause which produced the late revolutions, namely, the fermentation which has been excited in the human mind, though it may be repressed for a time, will be ready to display itself in new forms as often as an occasion may present itself. Italy at the present moment resembles its own Vesuvius: the eruption is over for a time, but the inflammable materials are silently collecting, and may explode again when danger is least apprehended. O that the sovereigns who have made the late zealous demonstrations against revolutions, would seize the favourable moment of triumph, to give as a boon what they have denied as a right: and thus prevent the ultimate storm which even yet hangs over Europe, by teaching their subjects to feel the blessings of just and merciful laws, and a mild, impartial, and Christian government! May He, who has the hearts of kings at his disposal, mercifully incline them to such measures!

PORTUGAL.—The Cortes continue their sittings; and among other fundamental laws of the new constitution, have decreed that the press is free as respects a previous censorship, but responsible for the abuse of its liberty. The bishops are, however, to retain a censorship of books on moral and religious subjects. The legislative function resides wholly in the Cortes; over whose deliberations the king is allowed to exercise a suspensive, but not absolute, veto. The person of the king is inviolable, but ministers are responsible. The taxes are to be fixed by the Cortes alone. The new arrangements seem to be going on with a fair portion of moderation, and in a peaceful spirit. It seems not yet known what course the Court of Brazil will pursue in the present emergency.

It has been confidently affirmed that an Austrian and Russian army will pass through France into the Peninsula, in order to settle the constitution of Spain and Portugal in the same way in which the allied sovereigns have settled that of Naples. We can scarcely believe that the terror of liberty will so infatuate them as to attempt, or that the king of France



will permit, so wild a measure. But a short time must now disclose their plans in full day.

**TURKEY**—Very serious disturbances appear to have taken place in Moldavia, Wallachia, and Bulgaria. Prince Ypsilante, the son of the Hospodar of the former province, and a major-general in the Russian army, is said to head the revolt, the object of which is reported to be the complete deliverance of the Greeks from the Turkish yoke. The statements, however, are still too vague to be relied on.

#### DOMESTIC.

The bill for removing the civil disabilities of the Roman Catholics passed the House of Commons by a majority of nineteen, in a house of 413 members. In the House of Lords, however, after a debate of two days, the bill was lost on the motion for its second reading by a majority of thirty-nine; the numbers being 159 and 120. The motion was made by the earl of Donoughmore, and supported by the Duke of Sussex, the Marquis of Buckingham, the Bishop of Norwich, the Earl of Har-

rowby, Earl Darnley, Lord Grenville, and the Marquis of Lansdown. The speakers on the other side were Lord Mansfield, the Bishop of London, the Bishop of Chester, Lord Redesdale, the Bishop of St. David's, the Duke of York, the Lord Chancellor, Lord Liverpool, and Lord Sidmouth.

Mr. Lambton occupied the House of Commons for two evenings with a measure for parliamentary reform, but his project was rejected in probably the thinnest house that ever deliberated on that long-agitated question, the numbers being fifty-five to forty-five.—Mr. Western's bill for repealing the additional duty on malt was also rejected on the second reading, chiefly on the ground that it was inconsistent in Parliament to sanction existing establishments, and yet to cut off the supplies, or any considerable portion of them, especially at a time when the excess of the receipts above the necessary expenditure of the country was but barely sufficient to maintain a sinking fund of three millions.—Lord Cranbourne's motion for a committee on the game laws was likewise rejected.

---

### OBITUARY.

#### THE REV. THOMAS SCOTT,

*Rector of Aston Sandford.*

THIS faithful and laborious servant of God has at length been called to his eternal rest. His death took place on Monday evening, the 16th instant, after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration of his long-continued and very useful labours, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—we confine ourselves to a few facts pertaining to the latter period of his life.

Though Mr. Scott possessed, as he expressed it on his death-bed, a sort of "iron-strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a

long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered, and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily

at times feel itself worn down ; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32.) and administered the Lord's Supper ; and in the evening he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold : and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Under all the circumstances of such a case, to have expected that Mr. Scott's mind should be kept uniformly cheerful, and filled with bright anticipations, would have been not only to expect little less than a miracle, but would have shewn a defective acquaintance with the operations of the human mind, and with God's dealings with his most established and matured servants, and also an ignorance of what both Scripture and fact teach respecting the power and malice of evil spirits. The sagacious and observant Bunyan took a different view of the subject, and accordingly he represents his deeper and more experienced *Christian* as encountering, on his first entrance into "the river," and in some parts of his passage, a degree of darkness and apprehension, from which the younger disciple, *Hopeful*, is mercifully exempted. Is not this natural, and supported by facts ? The deeper views which such characters have taken of sin ; the profounder sense they have of their own unworthiness ; their more awful impressions of eternity ; and the apprehensions which long experience has taught them to form of the deceitfulness of the human heart ; all conspire to this end. Moreover, it is a common observation, that where (as in the case of Abraham) Almighty God has communicated strong faith, he commonly subjects it to severe trials. If any can conceive of nothing superior to

present comfort, to them this may be puzzling ; but it need not be so to others. The result, in such cases, proves honourable to God, and edifying to his saints. What tried and tempted spirit, for example, has not been animated in its conflicts by the exclamation wrung from holy Job, "Though he slay me, yet will I trust in him ?"

Though, however, Mr. Scott passed through "deep waters," and sometimes "walked in darkness," (Isa. i. 10.) during his last illness, it is not to be supposed that this was his constant, or even his habitual situation, much less that fear of the final event prevailed in him. No : hope as to that point generally predominated, though he would say, "Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects : " but the present conflict was severe : "Satan," he said, "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life !" and his holy soul could conceive of many evils, short of final failure of salvation, from which he shrank back with horror. There can be no doubt that these distressing feelings were much connected with the disease under which he laboured, as they increased and abated again with the daily paroxysm of his fever : yet, with the Scriptures in our hands, we cannot hesitate to concur in his judgment, that the malignant powers of darkness took advantage of this, in a peculiar manner, to harass and distress him. From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. He had observed, "An undue stress is by some laid upon this ordinance, as administered to the sick, but I think others of us are in danger of undervaluing it : it is a *means of grace*, and may prove God's instrument of conveying to me the comfort I am seeking." Blessed be God, it did so in an eminent degree. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind.



To one who came in in the evening he said, "It was *beneficial* to me : I received Christ, and he received me. I feel a calmness which I did not expect last night : I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning he said, "This is heaven begun. I have done with darkness *forever—forever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no further conflict. The fact is, he had imagined himself much nearer death than he was ; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations, predominated. The day before he died he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name forever, and let the whole earth be filled with his glory.—He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "this is hard work : but let us *think* of heaven ! let us *hope* for heaven ! let us *pray* for heaven." And afterwards, on reviewing the forenoon, (for he seemed still strictly to call himself to account for his use of time,) he said, "the morning for some hours passed very comfortably."—And again, "this is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared : even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which, while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud* : and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the Scriptures, in which numerous passages were often

brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which, almost more than any other, he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and shewed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting ; especially at a time when he was suffering so much himself, often in mind as well as body ;—even in the darkest times, THOU ART RIGHTEOUS ! FATHER, GLORIFY THY NAME ! solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers caught from his lips, in the manner above described, was in these words : "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself ! Say not, Thou filthy soul, continue filthy still ! but say rather, I will, be thou clean !" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions of exclusive, undivided, and adoring adherence to him for salvation, if possible more strong. At the same time, he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shewn that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe*, and *obey*. When he could not trace this in himself, he would have recourse only to those which encourage even the chief of sinners to come to Christ, and assure them, that "him that cometh he will in no wise cast out."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one

after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—his "desire to depart"—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to him! His breath (so to speak) gradually *ebbed* away, and that he *ceased to breathe*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

A sentence which he uttered on an occasion when his assembled family joined

with him in reviewing "all the way that the Lord had led them," may perhaps properly close this brief narrative:—"I cannot but feel, and consider myself as a man that has been peculiarly prospered of God; and I desire to acknowledge it with humble and devout gratitude. Yes, *goodness and mercy have followed me all the days of life*. Whatever my **FEELINGS** may at any time be—and my situation and infirmities, and perhaps also my turn of mind exposes me, at times, to considerable *gloom and depression*—yet **THIS** is my deliberate judgment. Yea, and on the whole I can add with good confidence, not only they **HAVE** followed, but *goodness and mercy SHALL follow me all the days of my life; and I shall dwell in the house of the Lord for ever.*"

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character, and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edition, corrected by him to the very end of Revelation: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his (the author's) family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence. \*

April 19, 1821.

## ANSWERS TO CORRESPONDENTS.

D. R. N.; J. H.; W.; IOTA; B. WILLS; and A CONSTANT READER; are under consideration.

A LAYMAN will find his papers at our Publishers'.

We are sorry we cannot oblige all the authors and their friends who are anxious for reviews of their works.

We are much obliged to two correspondents for their remarks on the phrase "lawful impediment," in the Thirty-fifth Canon. They will find, however, from p. 235, of our present Number, that we had observed, and had taken the earliest opportunity of correcting, the inadvertence to which they allude. The correction was made previously to the receipt of either of their letters, but we are still thankful for their friendly suggestions.

We are not aware to what "three sentences" CATHOLICUS refers.

We are requested to state, that the Anniversary Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, on the 2d of May, at Eleven o'Clock. Ladies cannot be admitted.